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The Critics and Their Tangled Web

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In the world today there are thousands of scholarly men, and men of reverent spirits, who tell us that Jesus Christ is not our highest and final authority on the Old Testament.

Dr. Driver in his "Introduction to the Old Testament," says: "Jesus accepted as the basis of His teaching the opinions of the Old Testament current around Him. He assumed in His allusions to it the premises which His opponents recognized, and which could not have been questioned without raising issues for which the time was not yet ripe, and which had they been raised would have interfered seriously with the paramount purpose of His life."

Geo. Jackson of Victoria University, Toronto, in his recent book, "Studies in the Old Testament," p. 50, says: "Christ assumes the Mosaic authorship of the Pentateuch and the Davidic authorship of the 110th Psalm, modern scholarship denies both." Then p. 47 he says: "A man may not do violence to his intellectual conscience at the bidding of any authority however august." In other words, a man is only to believe what appeals to his own intellect as true, whether his conclusions deny the straight teachings of Jesus Christ or not. This conclusion of the critics comes from Emerson's influence, who says in his essay on Self Reliance: "To believe your own thought, to believe that what is true for you, in your private heart, is true for all men, that is genius. Speak your latent conviction and it shall be the universal sense: for the inmost in due time becomes the outmost and our first thought is rendered back to us by the trumpets of the last judgment. A man should learn to detect and watch that gleam of light which flashes across his mind from within more than the luster of bards and sages." (These bards and sages include Jesus Christ.)

Charles A. Briggs, perhaps the ablest of all the American destructive critics, says: (Higher Criticism of the Hexateuch, page 28) "Jesus knew not the day nor the hour of His second coming, He may not have known the facts involved in modern criticism."

Regarding this same point Jackson says, page 51, "Christ has told us that something of the future was hidden from his knowledge (Mark; 13:22), why should we be unwilling to learn that something of the past as well, which had no obvious bearing on His earthly mission, should have remained unknown to His human

mind." This is the position of all the Higher Critics of today, even the most moderate of them, and their names are legion.

Now let us look at some of the suppositions of these critics to which Christ gives the lie. (1) All these critics tell us, that Genesis 1 and 2, regarding the origin of earth and man, are not in harmony with the findings of the best scientists. They are in no way authoritative records, only legends.

W. R. Harper, in the Biblical World of 1894, said, "These stories are not history; they are not scientific records, for science is modern."

President Jordan, of Leland Stanford University, said in a speech delivered in Chicago recently (referring to Genesis), "The Bible is a human record, full of error and absurdity."

In the "New Standard Dictionary," Professor Nourse, one of the chief editors, says regarding Genesis, "In the light of modern science and of recent archaeological discovery, the historical value of Genesis 1-11 is no longer an open question. We cannot go to Genesis for our cosmogony or for our geology. We cannot go to Genesis 2 and 3 for the literal facts regarding the origin of man nor of evil."

And Geo. Adam Smith says (Yale Lectures), "In the pre-Abrahamic accounts we are not dealing with history. The first nine chapters of Genesis to a large extent were taken from the raw material of Babylonian myths and legends."

Geo. Jackson expresses the universal opinion of the critics when he says (page 128) regarding the great debate between Huxley and Gladstone on this very question in 1885, "Gladstone's defenseless position left him at the mercy of his wily foe."

But Jesus believed the records of creation in Genesis to be true, for in Matthew 19:4, he says, "Have ye not read that he which made them at the beginning, made them male and female." Where else could they have read this but in Genesis; so Christ here puts the stamp of his approval on the creation records of Genesis. All the critics freely admit this but Christ only knew what he had been taught by the Jewish rabbis, like any other Jewish youth.

But the greatest of our scientists say Christ was right and the critics are wrong.

Sir William Dawson says: "The order of creation, as stated in Genesis is faultless in the light of modern science, and many of its de-

tails present the most remarkable agreement with the results of sciences born only in our own day."

Professor A. H. Guyot says: "To a sincere and unsophisticated mind it must be evident that the grand outlines sketched by Moses are the same which those of modern science enables us to trace."

Hugh Miller (that prince of geologists), says: "It is only as the fulness of the time comes, in the brighter light of increasing scientific knowledge, that these grand old oracles of the Bible, so apparently simple, but so marvelously pregnant with meaning, stand forth at once, cleared of all erroneous human glosses and vindicated as the inspired testimonies of Jehovah."

And Dana, by the way, was the referee in the great debate between Huxley and Gladstone. That debate took place in 1885. When both men had put in their findings, they concluded, since neither of them was a great geologist, to leave the matter to the greatest of all living geologists to decide, and they therefore left it to Dana, whose decision can be found in the Nineteenth Century Magazine for August, 1886. Here it is: "I agree in all essential points with Mr. Gladstone and I believe that the first chapter of Genesis and science are in accord." (For full particulars regarding this debate read Sir Robert Anderson's Book, "A Doubter's Doubts re. Science and Religion.")

People tell me that Geo. Jackson, Geo. Adam Smith, Dr. Driver and all these critics are noble Christian men. Then why in the name of common sense, when they tell us that Genesis 1 and 2 are only myths and legends, do they not add "This is merely our opinion, but Dana, Sir William Dawson, Hugh Miller, Lord Kelvin, Geo. Fred Wright, De Cyon, W. H. Dallinger, and the majority of great scientists of the world think the very opposite." This would show them to be honest. With such mighty authorities on the side of the Bible they would continue to believe in these records until they had been proven false.

Listen to Dana's own testimony regarding Genesis. He says, "The first thought that strikes the scientific reader is the evidence of divinity. There is so much that the most recent readings of science, have for the first time explained, that the idea of man as the author becomes utterly incomprehensible. By proving the record true (Driver, Briggs, Geo. A. Smith, Jackson, etc., say it is only myth and legend), science pronounces it divine, for who could correctly have narrated the secrets of eternity, but God himself." How true this is. The sacred writers of China tell us that their God, Pwangu, carved the heavens out of granite. If we found a fool theory like this in Genesis we would know it was a man made book. The Hindus tell us that the world was flat. That it stood upon the backs of six elephants, and the elephants on a great tortoise shell, and the tortoise shell upon the back of a great snake; and every time the elephants shook themselves it caused the earth to quake. Now every nation has some foolish theory to account for the creation of the earth and man, except the Jews. And remember that when Genesis was written the Jews knew no more about science than the Chinese and Hindus, and yet here we have a record that agrees with the

findings of the greatest scientists of the past fifty years. No wonder Dana, Hugh Miller, Kelvin and all the great scientists give their approval to Genesis, and so to the teaching of Jesus Christ, who put the seal of his approval on these records.

But says some one, "Why do these critics oppose the records of Genesis?" Because they paralyze their suppositions.

Eerdmans (until recently one of the greatest leaders of the critics on the continent), says, the July Expositor of 1909, regarding high criticism, "A good deal of belief in evolution is involved in it." And Jas. Orr (in Problem Old Testament, page 26), says: "The guiding idea of the critical school is no longer revelation but evolution. Man's oldest ideas of God being supposed to be his poorest, an original Mormonism in this people is decisively rejected."

Now all the leading German critics are evolutionists and our English and American critics have simply accepted their conclusions based upon this false theory. Dr. J. P. Peters (himself a higher critic) in his book, "The Old Testament and the New Scholarship," page 94, says: "Viewing history then as an evolutionist, we have a working hypothesis which helps to fit even institutions, laws, thoughts, beliefs, customs, rites and ceremonies into their place in a great progressive series." Then he adds: "This is done on the theory that each rite, each opinion, each belief is developed out of something which preceded it." Here then we have the secret of their whole pernicious system. Believing that man came from the lower forms of life, of course Adam would know but little more than the brutes, and Abraham, Isaac and Jacob must be myths, for they knew far more regarding God in that early day than men who lived a thousand years later. This, of course, according to their theory, would be impossible, so they get rid of this difficulty by calling them myths, the creation of some mind from 800 to 600 B. C. when evolution had done its work and given man the knowledge of God which Abraham possessed.

But many of the really great scientists do not evolution and say with Jesus "God created man male and female." Virchow (the most eminent Pathologist of all Europe) says: "I have never found a single ape skull which approaches at all the human one. If we compare known fossil man with men of today, we can boldly affirm that individuals of a low development are much more numerous relatively, among present day men, than among fossils." Then he adds: "In other words the race is degenerate rather than the fruit of exquisite development."

Sir William Dawson (Earth and Man, 31) says: "The evolution doctrine is one of the strangest phenomena of humanity. It exists most naturally in the oldest philosophy and poetry, in connection with the crudest and most uncritical attempts of the human mind to grasp the system of nature; but that in our day a system destitute of any shadow of proof and supported by vague analogies and figures of speech and by arbitrary and artificial coherence of its own parts, should be accepted as a philosophy, and should find able adherents to string upon the thread of hypothesis our vast and weighty store of knowledge, is surpassingly strange." Then he adds, "But for the vigor that one sees even

where, it might be taken as an indication that the human mind has fallen into a state of senility and in its dotage mistakes for science the imaginations which are the dreams of youth."

De Cyon (the greatest of Russian scientists, in his recent book "God and Science"), says: "Evolution is pure assumption." He quotes Fraas (who devoted his whole life to the study of fossil animals) as saying, "The idea that mankind has descended from any Simian species whatsoever, is certainly the most foolish idea ever put forth by a man writing on the history of man. It should be handed down to posterity in a new edition of "The memorials on human follies." Then he adds, "No proof of this theory can ever be given from discovered fossils." In this same book De Cyon shows Haeckel (the chief exponent of evolution in Germany) in his proper light. He quotes Professor Chowlson (the eminent physicist of St. Petersburg), who says:

"All that Haeckel explains and affirms concerning questions of physics is false and shows an ignorance of the most elementary problems which is hardly believable." Here, too, will be found a record of the falsification of plates by Haeckel, recently discovered by Dr. Arnold Brass. It has been conclusively proven that Haeckel has pictured the fetuses of a dog, a chicken and a mole with a single plate, labeled in three different ways; and this is only one of many such falsifications. Yet this same Haeckel is held before thousands of American students today as perhaps the greatest of living scientists.

Again listen to Dana regarding evolution (Geological Story, page 290). He says: "The present teaching of geology is that man is not of nature's making. Independently of such evidences, man's high reason, his unsatisfied longings and aspirations, his free will, all afford the fullest assurance that he owes his existence to the special act of the Infinite Being whose image he bears."

Then when Jesus Christ set the seal of his approval upon the creation narratives of Genesis, he did not do so because it was God's own truth. Now, if Christ and the great scientists are correct; if Adam really did come straight from the hand of God, pure, holy and fully developed in mind, why should it be thought a thing incredible that these patriarchs should know so much regarding God? But to believe as the critics believe forces us to one of two conclusions. Either man came by evolution or else God created him a man, but a mighty poor specimen of man, just a little higher than the brute creation.

(2) Again all these critics deny that Moses wrote the Pentateuch. Why? For the same reason; because it does not fit into their theory of an evolutionary development. No one in Moses' day knew enough regarding God and his laws to write as Moses is supposed to have written. To develop such a person by a process of evolution would have taken several hundreds of years more, at the very earliest not before Josiah's time about 650 B. C. (a) For years it was said Moses could not have written the Pentateuch because writing was unknown in his day. But in 1887 the Tel-el-Amana tablets were discovered in northern Egypt. There are more than three hundred of these tablets from different lands, including Babylon and Palestine, and so it was proven that the Jews could write even before Moses' day. (b) Then these critics said that

Moses could not have written these books because a code of laws so elaborate as that of Moses could not have originated at that early date. They offered no proof, only made this assertion. Now as it is one of their fundamental principles never to believe any statement of the Old Testament (which they don't want to believe) unless it is corroborated by Pagan history, there was nothing to do but to await evidence. That evidence came a few years ago when the code of Hammurabi, king of Babylon in the days of Abraham, was discovered. This code is just as elaborate as the code of Moses, and reveals an advanced idea of law such as the critics never dreamed of. (c) Then in desperation the critics turned to the theory of the French infidel, Astruc, that Moses could not have been the author of the Pentateuch because they find indisputable evidence of several different authors. The one who uses Jehovah for God they call the "J" writer. The one who uses Elohim, they call the "E" writer, and the one who speaks of the altar and the sacrifices they call the "P"—the priestly writer. Then anything they cannot thus classify they refer to "R"—the Redactor.

Wellhausen was the great German advocate of this theory for many years, and he was followed by Erdmans of Leiden. Lately, however, Erdmans (perhaps the greatest Hebrew scholar on the Continent) has given up the theory as untenable and says in the Expositor of July, 1909, "Personally I am convinced that the critics are on the wrong track and that we shall never be able to explain the composite character of the Hexateuch, if we do not do away with the Javistic, Elohistic and Priestly writers." And Dr. Weinel (once a leader among the liberals of Germany) in his recent article "Is the Liberal Jesus Christ," "He evidently grew but little Kalthoff (who utterly denied the historicity of Jesus Christ). "He evidently grew but little after his school days; and regarding Wellhausen and other liberal leaders he says, 'They are blind leaders of the blind, men possessed of a fixed idea' and the public is warned against them as men who move in a circle."

The greatest of the archaeologists have turned against the critics such as Winckler, Halevy, Dittif, Nielson, Naville, Flinders Petrie, Pinches, Hilprecht, Hommel, Rawlinson and Sayce. These men have proved so many of the critics' suppositions to be false, that they have now concluded to accept the whole Old Testament as the inspired word of God and true history, until it is proven to be false by facts and not mere suppositions.

Sayce, the great archaeologist of Oxford (who, by the way, knows as much Hebrew as Driver and a good deal more regarding all the kindred languages, for he has spent months every year for about 25 years reading these languages from the tablets and the monuments) says, "Hebrew is a dead language and when we ask the analyst to apply his method to our own English or to modern French and similarly divide and dissect the novels of Besant and Rice or Erckmann and Chatrian, which we know to be composite, he is obliged to confess that he cannot do it. It is only to a dead language, imperfectly known, and of which but a fragment of its literature has been preserved, that his methods will apply." Mark Twain once resolved to write a serious

book, so he wrote "Personal Recollections of Joan of Arc" and had Harpers publish it anonymously, and for two years he kept all the greatest scholars of the world guessing, but no one ever dreamed of attributing it to Mark Twain, not even his closest friends—it was not Mark Twain's style. Just so it was when Spurgeon published "John Ploughman's Talks."

Now when the very best English scholars can detect so little from the style of an author in their own language, how absurd of these critics to claim so much for their discoveries in a dead language, of which the very best of them know little!

Now to show clearly the foolish suppositions of the critics take their explanation re the origin of Deuteronomy (the book of law). They quote 2 Kings 22nd chapter, where we are told that in the eighteenth year of Josiah's reign (about 622 B. C.), Hilkiah, the high priest, found a book called by him the "Book of the Law," in the Temple when they were repairing it. The king and the people were so stirred by the reading of this long lost book, that it led to a great reformation.

Now the critic's theory is that Deuteronomy was composed about this time by some unknown Priest or Prophet and then hidden away in the Temple with the express design of bringing about a reformation when it should be found. The critics admit that the people never dreamed that it was composed by men of their own time, but accepted it as the genuine law of Moses. They say, too, it was this fact gave it its authority. Is this credible or even likely? No. A new book does not look like an ancient one, and especially is this true regarding a new and an ancient parchment. Why, the ink on this parchment could scarcely have been dry, and to say that men as intelligent as Jeremiah and King Josiah could have been so easily deceived is to brand them as a pack of simpletons. (2) But they say perhaps the book was disfigured to make it look old. Then, according to these critics the Book of Deuteronomy is a pious fraud, the result of a deliberate intention to deceive. But as Weiner says in his "Origin of the Pentateuch," "What is the position of the man who alleges that God spake certain words at Sinai, if he in fact, knows that he has himself composed these alleged utterances?" Why such a man is a base liar and deceiver. Then think of the psychological improbability of such a liar being capable of producing the Decalogue. (3) Again Josiah speaks of the disobedience of their fathers to the commands of this "Book of the Law." Would he have thus spoken if he had not known for an absolute certainty that their fathers had had this very book of the law? No.

(4) Then recall the demands of "the Book of the Law" upon the people. It demanded (a) that they should all pay tithes of their corn, oil and cattle to support the Levitical order of which they have never before heard. (b) That they also hand over to these same Levites (of whom they had never heard before) for their own use forty-eight of their best cities. Yet the critics want us to believe that there was no one there to rise up and express astonishment, and demand to be shown the positive proof that "the Book of the Law" really was written by Moses as it claimed to be. Though it had never been in existence before, and they had never even heard of it, they all

fell right in line and meekly obeyed its precept. Is there anything in the whole range of conservative beliefs quite so hard to accept as this fable theory? Deuteronomy claims for itself to have been written by Moses (Deuteronomy 31:9-20) and the critics must produce real evidence, not baseless, foolish suppositions, e'er they can shake our faith. (5) But there is other evidence in the favor of the Mosaic authorship of the Pentateuch worth noting, viz., the Samaritan Bible which contains the whole Pentateuch and the Pentateuch only. Mr. Isaacs, the son of the Samaritan High Priest of Shechem, visited this country only a year or two ago and had a copy of this Bible with him. They tell us that it was written by Abishua, a great grandson of Aaron and is over thirty-five hundred years old. The critics try to make out that the Samaritans have his Bible about Ezra or Nehemiah's time. But this is absurd, for at that time the Jews and Samaritans hated each other worse than Catholics and the Orangemen of Ireland hate each other today. Then before the critics can disprove their theory re. the Pentateuch they must disprove the contention of these honest Samaritans; that they had their Pentateuch intact over 3,500 years.

Now Jesus, who was conscious of his existence from all eternity, and who knew Moses personally (for he recognized him and spoke with him on the Mount of Transfiguration), says that Moses did write the Pentateuch. John 5:45, "There is one who accuses you even Moses whom ye trust. For had ye believed Moses ye would have believed me, for he wrote me." John 7:19. "Did not Moses give you law?" Hasting's dictionary (page 601) accounts for Christ's false teachings here, by saying "Christ and the Apostles held the current Jewish notions respecting the Old Testament." When blaspheming, in the light of 2 Cor. 3:14 where Paul says regarding all the Jews of his day (including rabbis and people), "Their minds were blinded for until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ." Then Christ tore away the veil which hid from the minds of the Jews the true meaning of the Old Testament, what nonsense and what blasphemy to us that "he held the current Jewish notions regarding the Old Testament."

But supposing Christ was thus deceived during his life, he surely knew differently after his death and resurrection,—at all events it falls upon the critics to prove that he did not,—and they cannot do it in the fact of Rom. 8:34. Listen! "Whoever he that condemneth. It is Christ that doth yea rather than is risen again, who is even at the right hand of God." The risen Christ is now God's right hand. Again read Eph. 1:20 and where we are told "God raised Christ from the dead and set him at his own right hand in heavenly places far above all principality, power and might and dominion and every name that is named, not only in this world, but in which is to come, and hath put all things under his feet." Then in Acts 1:11 we read the words of the angels regarding the resurrected Christ, "This same Jesus which is taken up from the earth into heaven shall so come in like manner as he saw him go into heaven." Yes, the critics will have a hard time to prove that the re-

rected Christ, who is now at the right hand of God, exalted above every name and power, and who is to come again in glory to judge the world, did not know the whole truth regarding the Old Testament; yet in Luke 24:27 (after his resurrection) we read "And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself." This proves that he had the very same idea of the Old Testament after his resurrection as before his death, so wherever he has declared himself regarding the Old Testament we had better accept him as our highest authority. Christ's own words in Matt. 26:24, 64 ought to make this fact very clear to us. (Matthew 26:24) "The Son of Man goeth as it is written of him." Then (in Matthew 26:64) he says "Hereafter we shall see the Son of Man sitting on the right hand of power and coming in the clouds of Heaven." Let any Greek scholar successfully prove (if he can) that the expression "The Son of Man" (Ο Ουιος του ανθρωπου) in both these verses, does not refer to the very same identical person. Then if the Christ who walked this earth is the very same Christ (without any change) as now sits at the right hand of God, surely he ought to be our supreme authority regarding the Old Testament.

(3) I wish I had time to contrast the opinions of the critics regarding Isaiah, the Psalms and Daniel with Christ's teaching regarding the same, but I must hasten on to the story of Jonah which all the critics, without a single exception, say is a mere parable or allegory. Geo. Adam Smith, in his book, "Modern Criticism and the Preaching of the Old Testament," p. 89, says. "The only view of the story of Jonah that does justice to its teaching and explains its place in a book of prophetic discourses, is that which treats it not as real history but as a sermon in the form of a parable upon the great evangelical truth that God has granted to the Gentiles also repentance unto life."

Now the rationalist denies the story of Jonah because he holds miracles to be impossible, but why should a Christian reject it? Even John S. Mill admits that miracles must be given credence if one believes in an omnipotent God who created this world and man.

Regarding this very question Sir Robert Anderson says, "To say God could not deliver Jonah is Atheism; to say he would not is nonsense; to say he did not is to pour contempt upon the words of our Divine Lord and repudiate his authority as a teacher."

Yes, Jesus Christ believed the story of Jonah to be true, for he says in Matt. 12:40, 41, "For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation and shall condemn it, because they repented at the teaching of Jonah and behold a greater than Jonah is here." Here then is a clear cut statement regarding the future. In John 14:2 Christ says, regarding his statement that there are many mansions in heaven, "If it were not so I would have told you." If it were not true that these Ninevites converted under Jonah would rise in judgment, would not Christ have told them so?

Now the word translated whale here is "Ketos" and means any great sea monster—whale or shark. We know that sharks have been found in

the Mediterranean with whole deer inside of them, so they could easily swallow a man. But this great fish was in all probability a whale.

Professor Geo. Macloskie (Dept. of Biology, Princeton) tells us that when off the coast of Japan he got acquainted with Roy Mathews, one of the greatest living authorities on whales, for whaling has been his life's business. One day he asked him if he had any difficulty believing the story of Jonah, and to his great surprise he replied, "None whatever." "Why," said he, "the air chamber of a whale is large enough and convenient enough to accommodate any man. A large whale requires as much air as 80 men. Its mouth is large enough for four men to stand upright in it. As it darts through the water with wide open mouth all kinds of small fish go down into the stomach, but a large body like Jonah would have to go into the air-chamber, where he would suffer no great inconvenience. The whale, however, would not be very comfortable until it went ashore and coughed him out." So much then re the probability of this miracle from one who knows a thousand-fold more regarding the matter than any critics.

Now when Hilprecht uncovered Nineveh he found, what I consider to be, the true reason why God saved Jonah by means of a fish. In the palace of the king he found the history of Berosus. This history tells what the Ninevites believed concerning their great god Daggan (half fish and half man). It tells how Daggan came to earth and taught the Ninevites all they knew; how to build their houses, till the soil and sow their grain. He taught them, too, the principles of mathematics; in fact everything. At night he would sleep in the sea, for he was amphibious. Then, before he went away for good, he told the people that ages after he would send messengers from heaven to teach them further, and that these messengers would all come out of the sea. Hilprecht also found a tablet to one of these messengers who actually did come up out of the sea and his name is "Ioanines," which he says can only be interpreted in that language, as Jonah.

Now God could have saved Jonah in 10,000 different ways, but he knew the people were looking for a messenger from Daggan, to come out of the sea, so he saved him in this peculiar but convenient method. God would have witnesses near by to see him coughed up. When he first entered Nineveh, no one seems to have paid much attention to him, but soon these witnesses tell their story to the King, and at once word would go out that this man was Daggan's own messenger. Then all repented from the least even to the greatest.

But, says someone, is this in harmony with God's method of dealing with the heathen? Would he thus meet their expectation? I think he would for our Heavenly Father honors a sincere faith wherever he finds it. Read Rom. 2:14 "When the Gentiles which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves." Which simply means that when heathen peoples live up to the teachings of their best and purest men, God will honor their faith and save them. Now their best and purest men have taught them to expect a heavenly messenger to come up out of the sea and God sent Jonah to honor this sincere faith.

Suggested Topics

The Prayer Text.

Probably no Bible text about prayer has helped so many as John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." This text, because it points out the secret of prevailing prayer—abiding in Christ. It teaches that we cannot pray aright till our hearts are in tune with the will of Christ. Then, of course, what we shall ask will be what he is eager to grant.

My Patience Text.

My favorite patience text is Psalm 37:27: "Rest in the Lord, and wait patiently for him." It brings to my mind the thought of some cool arbor with a seat in it, where the Lord tells me to sit and not trouble myself any more about the hot and dusty way and the things which I have been trying to reach, for he will go on after them and he will bring them back to me. Who could not be patient, resting thus in the Lord?

The Strength Text.

My favorite Bible verse is a strength text: Phil. 4:13: "I can do all things through Christ which strengtheneth me." This does not mean that I can do all things absolutely, but all things that are in accordance with Christ's will. Certainly he will not strengthen me to do anything that is not in accord with his will. This, however, is no limitation, for (at least, when I am in my senses) I do not want to do anything that Christ does not want me to do, since that would be for my greatest misery.

The Life Text.

John 3:16 is about the greatest text in the Bible, because it tells the most about the nature of man, that he is a sinner; and the nature of God, that he loves sinners; and the nature of Christ, that he is the Saviour of sinners; and the future of the unrepentant sinner, that he will perish; and the future of the Christian, that he has eternal life. It would be impossible to find a life situation that would not be illumined by this sun text of the Bible.

The Temptation Text.

One of the sturdy texts with which to meet temptations is James 4:7: "Resist the devil, and he will flee from you." No one can blame the devil for hanging around most of us, we give him so many invitations. No one is safe till he hates sin with a bitter hatred, as this text teaches us.

The Comfort Text.

Nothing is more comforting in sorrow than the presence of a wise and sympathetic friend, and so one of the most helpful of texts for all that are sad in Matt. 28:20, Christ's word, "Lo, I am with you always, even unto the end of the world." This means that the same being who walked by the side of Peter and John is walking by my side. The same person who came to the disciples over the stormy lake is hastening to me. The same who stood by the grave of Lazarus is standing beside the grave of my dear one. I can hear his tender voice. I can

see his loving smile. I can feel his arm around me.

Purity Text.

Proverbs 4:23 has helped many to be pure. "Keep thy heart with all diligence; for out of it are the issues of life." This verse has shown me the tremendous consequences that follow impurity—all the life flowing from my thoughts and being defiled by it if it is defiled. It has also shown me the necessity of struggle for purity; it is not something that comes of my own accord; it must be worked for, and, though with all the most strenuous powers I possess. Indeed, I have learned that my own powers are entirely incompetent for the work, that can keep my heart only as I am kept by stronger than I.

Thanksgiving Text.

There are so many thanksgiving texts that it is hard to say which is my favorite. One that has greatly helped me is Psalm 103:10: "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." I like to couple God's goodness with my own little desert. It gives new confidence when I remember how much God has done for one who deserves so little. How much he will do then, if I can join myself to his holy son, Jesus Christ, and become adopted as his younger brother.

Work Text.

One of the most inspiring work texts in the Bible is Christ's saying in John 4:34: "My meat is to do the will of him that sent me, and to finish his work." This verse has taught me to love my work and be zealous in Ordinary work into which we put our love and ardor builds up the soul. Those who are true co-laborers with Christ know no weariness but only a growing exhilaration and joy.

Courage Text.

Heb. 13:6 has helped me when my courage needed bracing: "The Lord is my helper, and I will not fear what man shall do unto me."

I will try to realize the greatness of God, what his omnipotence means, coupled with his omniscience, and his love that never fails. And all this at my disposal! How I can afford to laugh at the sneers of men and at the puny opposition, I am in the way of God's commandments! All men together are powerless against God as if they were a mole floating in the sunlight.

SARCASM.

The Roman satirists changed both the form and the substance of the epigram, establishing some measure the notion that it should contain something akin to a spice of malice or sarcasm, something so pungent that it "bites" just a little. In some instances the epigram has taken the form of the amoebaeic poem, or question and answer, as in the dialogue of the traveler and the clergyman:

- C. I've lost my portmanteau.
- T. I pity your grief.
- C. All my sermons are in it.
- T. I pity the thief!

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

This is the hardest month in the whole year for a great many pastors. It is hot and uncomfortable. Many of the families of the church are away, but there are a large number who must remain at home during the entire summer and endure the heat. To these the conscientious pastor must minister in some way. Besides this, the pastor himself is tired out and everything goes hard. The work lags and can only be half-hearted and under par.

These conditions must be met somehow. That the pastor needs a vacation we are confident. The writer of these words begins his activities in September and works without any special period of relaxation continuously until the middle of June or the first of July. His work is pleasant but continuous and heavy.

Vacation of a month's duration away from the church and all its cares is a necessity. Sleep, rest, freedom from care and worry for four weeks is the best medicine for worn out nerves. It brings him back to his work in September fully restored and charged with new energy and power for the year's work. We believe every pastor should have a vacation and August is the most opportune time.

Where possible and desirable the church should be kept open for Sunday School. If a pulpit supply can be provided, so much the better. It is our custom to have no preaching service during vacation season. There are so many churches here that are open that it is not necessary to continue our services.

There are, however, many things a pastor can do in August if he finds it necessary to remain at home. It is a fine month for camping, for picnics, for outdoor sports and such things. Boys and girls may be reached during this month through many such agencies. Outdoor meetings can be held, and a lot of good work done. The editor hopes that everyone of his readers will have a restful, useful, happy August.

Letters continue to come to us with messages of appreciation of the value and helpfulness of this department. We cannot answer all of these letters, so acknowledge their receipt here. Send us more material for this Methods Department, brethren, and we will make our work much more valuable. Send everything to E. A. King, 4 South Sixth Street, North Yakima, Wash.

THE PASTOR'S "SUNDAY SCHOOL DAY."

At a recent pastors' conference held in connection with a Sunday School convention, Rev. Franklin McElfresh, D. D., the leader, made one of the most interesting and helpful suggestions we have ever heard. It is so good we wish to pass it on to you.

His plan is this: Each pastor is to devote one day each week to the Sunday School. That is, he will set aside the whole of one day each week for the study and work of the school. In the morning it is suggested that the minister devote himself to the reading and study of books on the modern Sunday School; that he make out a list of all the pupils in the school and study this list until he becomes possessed of all the information necessary to give him a good grasp of the personnel of the school; that he note any who should be called on, and in the afternoon make such calls as are needed to be made.

In the same way the pastor is expected to know and understand the teachers and officers, and the content of the teaching material. By devoting one day each week in this way the pastor may become an expert in religious education and a real leader in Sunday School work.

Dr. McElfresh said that the cost of the books necessary would only be a few dollars and the plan worked out would make any man a greater success in the ministry.

CHURCH ANNOUNCEMENTS AND ADVERTISING.

Rev. James D. Driskill, pastor of the Church of Christ, Blanchester, Ohio, issues the following card for advertising his sermon subjects. This

plan is not different from others we have seen, but on the reverse side of the card he prints two local advertisements, one of a grocer, the other of a jeweler. This pays all the expense, says Mr. Driskill, and so far has proven very satisfactory:

Church of Christ

JAMES DENVER DRISKILL
MINISTER

Order of Services

9 A. M. - - - - Bible School

10:15 A. M. Communion and Sermon

7:30 P. M. - - Evening Worship

Teachers' Conference and Mid-week Service,
Wednesday Evening at 7:30 o'clock.

We Want You to Come

Subject for 1912

Morning

Evening

ALL Are Welcome Cordially Invited

CHURCH MOTTOES.

"All members of this church must HELP or BE helped." This motto appears on all the printed matter issued by the church and in conspicuous places. Another church has this motto: "We can do it if we will." Still another prints on its calendar every Sunday the words, "Not to be ministered unto, but to minister." Such mottoes are good things to have and they should be used on all occasions.

A MID-SUMMER METHOD.

A good many church workers spend the winter getting warmed up, then cool off too suddenly in the summer. It is possible to be just as warmly enthusiastic in one's soul in the work in summer, but it does no harm to make one's church surroundings comfortable.

"Too warm to go to church," the familiar excuse, was met in a measure by an Indiana pastor who issued a folder designed to attract attendance by means of word pictures from Nature as shown in the Bible. The title was "Cooling Thoughts for Summer Days." Some of the suggestions of spiritual food supplied are given in the following titles of sermons: "A Drink from Life's Fountain," "Palm Tree Religion," "A Mountain Top View," "The Best Kind of Fishing," "Results of Right Sowing," and "Lessons from the Clouds." The texts were John 4:14; Psalm 92:12; Mark 9:2; Mark 1:16, 17; Psalm 92:13; Job 35:5. These were called "Morning Meditations" and "Evening Reveries."

He felt that if he could help people to pleasant thoughts he could help them to be comfortable and forget summer externals; hence, the leaf-green color of the folder, with its offer of restful music and cooling thoughts. All of which was designed to reach the eye and heart of the tired office man and busy housewife debarred from green fields and shady nooks because of responsibilities nearer home.

Besides the spiritual menu offered were terse sentences: "We refresh the body in summer; shall we neglect the soul?" "Summer temptations are slyest," etc. The effect of such religious inspiration was seen in the comment of both hearers and press, which appreciated the appropriateness of the plan.

Moreover, it is in accord with suggestive therapeutics which has quieted many nervous, disturbed souls by leading them to the "shadow of a great rock," and to the "green pastures and still waters." It is an echo of the rhetoric of the ancient prophet, as well as of that of the Greatest Prophet, whose parables have strengthened many hearts with the true "water of life," and with bread which "cometh down from Heaven."—Minister's Social Helper.

THE WORK OF A MEN'S CLASS VISITING COMMITTEE.

Some call this "the sick committee," but I do not like the name. When a class has this committee, it assumes the duty of calling which the social committee ordinarily cares for. Its specialty, of course, is calling upon strangers and the sick, though it will call upon all who are becoming lax in attendance for any reason.

Names of strangers and of the sick will be furnished by the pastor, who will learn of the sick by regular arrangement with the physicians. Whenever feasible, the members of this committee should be those with telephones.

The committee will take flowers to the sick, and gifts of fruit, jellies and the like. In some cases gifts of money will be most necessary, and if the brotherhood of the class is what it should be, such gifts will be received with no feeling of degradation.

Books will be loaned, and even choice pictures. Reports of the class meetings will be taken, and messages of loving greeting voted by the class. In short, the calling committee will do all it can to illustrate to strangers and the sick the good cheer and blessedness of real religion.—Selected.

PERSONAL INTEREST CARD.

The following question blank is used by one church for the purpose of becoming acquainted. The point of chief interest in the plan is that it secures a list of personal friends who open the way for religious influence. The card is as follows:

PERSONAL INTEREST CARD.

The object of this card is to serve as a mutual help both to you and to your friends in this church.

We want to help you, if you care to have us and to this end, will you kindly advise us on these points. If you are not a professing Christian:

Are you interested in the subject of personal religion?

Are you willing to hold a conversation on the subject?

Are you willing that your name be added to our prayer lists?

Do you believe in Christ as your Saviour?

Are you willing to publicly acknowledge that fact?

Are you willing as a Christian believer, to unite with some church?

REMARKS:

NAME

ADDRESS

The name and address of some friend, in whom you are religiously interested and whose name you would like added to our prayer lists.

Name and Address of Friend:

NAME

ADDRESS

REMARKS:

Your Name and Address:

NAME

ADDRESS

HOW TO GET MISSIONARY MONEY FROM THE SUNDAY SCHOOL.

Rev. John H. Matthews, of Seattle.

When I was pastor of a church in the East had charge of a large Sunday School that gave a comparatively small amount for missions. Our church supported a missionary and his wife on the foreign field, and when a little baby was born to them the Missionary Board allowed the missionary \$75.00 a year for the needs of the child. The Sunday School was asked to pay this amount the first year.

To win their interest I sent for a photograph of the child, had a halftone made, and printed the child's picture on the offering envelope. Each pupil in the school was given an envelope. The story of the child was told on the Sunday preceding the offering. The result was that over \$80.00 was given.

Each year thereafter a new picture of the child was printed. The pupils of the school became so interested that they wanted pictures of the child to keep, so I had a thousand extra printed each year and gave one to each person who contributed to the fund.

My experience leads me to believe that the children can be taught to give to any missionary object if the need is made clear and definite work done to interest them.

THE REAL METHOD OF CHURCH FINANCING.

It has been the custom for years for the Sunday School and the church to conduct its business separately. A new plan, operated in a few schools, is to have the church support the schools and the school contribute to missions. In this way the children are led to form generous habits and early to become acquainted with the missionary side of the Christian Church. Careful oversight and training of the children may be taught to support the church.

To make this plan work successfully, there should be a budget of benevolent causes made out for the school and one or two of the special offerings may be given to the support of the local church.

We should be pleased to hear from any pastor where this plan is in operation, as to how the plan works out and what some of the difficulties are.

THE CONVERT'S WATCHWORD.

Rev. Dan Bradley, D. D., of Cleveland, Ohio, fills out the following card and hands it to every person who joins the church on confession of faith. This is a splendid idea. We know that people cherish these watchwords for years sometimes throughout a whole lifetime:

Pilgrim Congregational Church

CLEVELAND

WELCOMES TO ITS FELLOWSHIP AND COMMUNION

AND GIVES AS A WATCHWORD IN THE SERVICE OF THE MASTER

DATE

PASTOR

The summer vacation question and the absence of all pastors from a suburban town at the same time has been solved by two Massachusetts churches of different denominations. They hold services together during July and August, meeting each Sunday morning in one edifice and each Sunday evening in the other.

One pastor is on duty for both congregations for the first month; the other pastor for the second month. The weekly prayer-meetings

also merged. The people are enthusiastic over the plan, and say that its advantages are: one pastor recreating while the other is on the field; two good audiences every Sunday instead of two small ones; one well attended prayer-meeting weekly, and Christian fellowship promoted.—Minister's Social Helper.

HOW I REACH THE COMMON PEOPLE.

By a New York State Pastor.

The use of methods must vary with the kind of people one serves. My people are working-men, they are habitual motion-picture goers and my sermons must have life in them; therefore, I word my topics with concreteness: "The man who did this or the man who did that" is the idea I mean to convey, though for the morning theme I may be a little more stiff in wording the central idea.

I have a slide thrown on the screen along with the others at the motion-picture theater, advertising my church and sometimes a particular topic, but never attempt any "preaching" that way; I reserve my preaching for the church building and for personal talks, of which I have many.

I am a strong believer in advertising, though as yet have not reached my climax in that direction. It is best to build slowly. If one wants the people to come to his church, and must have a crowd to feel that he is doing anything, he can get the people if he will advertise for them; that much is absolutely certain. I can pack my church any time I want to by advertising properly. When I do advertise I make all appeals to the virile element. I get out among men myself and try to make religion a manly thing, and something men need not be ashamed of, as most men are today.

The day has gone by when a pastor can run a church by simply studying out deep sermons and delivering them with cold rhetoric and theological exactness. The modern preacher has to be out among men and to get hold of public feeling. He must be on the street a great deal as well as in his closet on his knees; he must accept every invitation for every public function where he may properly go. He has to get down to where the people are. It is useless to try to "educate" the people up to a certain standard of sermon style or delivery; their resentment is shown by staying away—a privilege that the clergy can no longer withhold from them. The church will never become a successful educator from the pulpit; it may do some educating in the prayer meeting and more in the Sunday School, but in the pulpit the preacher has got to get down to the understanding of the people.

Last February I spoke to men only and to women only on purity topics appropriate to the occasions. There was a crowded house of men and almost as many women the next Sunday evening. Some lectures if carefully delivered are productive of much good in religion as well as morals.

February second our Christian Endeavor Society held a Bear and Shadow Social, at which we showed shadowgraphs and had for admission tickets, paper printed with date, occasion and price ten cents. The room was crowded. Overlays always bring out a crowd.

HOW SOME PREACHERS SUCCEED WITH THE SUNDAY EVENING SERVICE.

Rev. Tennis S. Hamlin once wrote: "I think we are coming to one service in the church on the Lord's Day; the afternoon or evening could be profitably devoted to meetings in halls, etc., for non-church-goers." Rev. Chas. Sheldon has said many times that two sermons a week are more than any minister can prepare without neglecting his parish in other ways. Many other prominent pastors have said the same thing.

Dr. Reissner, author of "Workable Plans," took correspondence with a large number of pastors, asking them if they succeeded with their Sunday evening services, and if so, how? Some of the answers are given as follows, and they are exceedingly suggestive:

"Never setting any traps to place the unsaved in conspicuous relations to the rest of the audience. After-meeting in the auditorium, and invitation to stand or come forward." "Preach your best sermons at night. Have after-services.

Will soon have receptions to young men and women after Sunday night service, with light refreshments." "By regarding it of prime importance." "For ten years I have never seen a Sunday night that my church was not crowded. Make it evangelistic and draw the net every Sunday night."

"By the finest music, the most earnest preaching we can provide. Special attention to strangers. Never close during summer." "Congregations fully as good as morning, often better. Preach to young people; often have special services. . . . Sometimes have preludes on the gospel illustrated by current events. Have strong social committee to welcome strangers."

"Close the night services two months in the summer, but hold frequent meetings in the park." "A plan which we have adopted is a monthly meeting, coming the last Sunday night in each month, in one of the large theaters in the city. Hundreds of people come to these services who do not attend any other church service. We have found these meetings to be of wonderful influence and power. Our audiences always test the capacity of the building."

"We have from a thousand to fifteen hundred on Sunday evenings. I never advertise subjects. Preach a straight, eager gospel, and look for results." "Evening service is as largely attended as morning. Plain gospel sermon." "My Sunday evening congregation has always been the largest. I strive to be at my best in this service and preach the gospel in terms of to-day."

"Yes. It is our greatest service. We make it evangelistic the year around." "Yes, fill the house. Just preach the gospel of love, for the sinner, judgment, and retribution, for all I'm worth, and then clinch it in after-meetings."

"Yes. We always have an audience worth preaching to. Courses of Bible exposition. Courses on practical topics, stereopticon sermons, travel talks, and evangelistic musical services." "Yes. Nearly always have a full house. By good song service and earnest, up-to-date sermon."

THE SECRET OF A GOOD PRAYER MEETING.

1. Prepare.
2. Have a foreplanned scheme of subjects.
3. Hold one hour and be prompt.
4. Give the exposition early.
5. Master the song book.
6. Prepare for the singing.
7. Have prayers short. Use the bell if necessary.

8. Urge general participation.

9. Form groups of six with a leader, to be responsible to help at different times.

10. Remain at the close for sociability.

11. Fill all with prayerful spirit.

These plans up to the time they were written had been used twelve years and had proven eminently successful.—Selected.

AUGUST FOR PLANS.

The last week of August, if a pastor has enjoyed his vacation, is a very good time to forecast the coming season's work. A complete program can be outlined and held up as an ideal throughout the year that is to follow:

If the vacation is enjoyed away from the church community, as it should be, the pastor can project himself into that parish and see himself with critical eye. He can then look about, discover what he would really like to do, and outline it to a considerable extent.

He can decide what general series of sermons he will preach, what social activities he will engage in, and what studies he will take up in prayer meeting. This will not take much energy, and it will save the average pastor from a humdrum life and an aimless plodding. As pastors we must learn to plan and work the plan or we are finally doomed to drop at the dead line! There is no need of it, though, if we look far enough ahead.

APPLYING FOR CHURCH MEMBERSHIP.

From time to time we have printed forms of application for church membership, but we have never seen one exactly like the form used by Pilgrim Congregational Church, Cleveland, Ohio. The application is in the nature of an examination blank containing nineteen questions.

Those who wish to join on confession of faith are given the blank to fill out. In this way the deacons are put into direct connection with the mind of each candidate. We give below the list of questions and suggest that the plan be tried wherever a form of application is needed.

1. Name. (If married woman, give maiden name.)
2. Residence.
3. Occupation.
4. Business address.
5. Date of birth.
6. Birthplace.
7. Are your parents professing Christians?
8. How long have you been attending regularly the services of Pilgrim Church?
9. Are you a member of the Sunday School? If so, who is your teacher?
10. Are you a member of the Young People's Society?
11. Are you connected with any other organization in Pilgrim Church?
12. Do you believe in the Lord Jesus Christ as your Saviour?
13. Are you diligently seeking to follow him and obey his commandments?
14. Do you make a practice of daily prayer? If not, will you seek to establish that habit?
15. Do you read the Bible daily? If not, will you seek to cultivate that habit?
16. Why do you desire to unite with the church?
17. Have you read our Confession of Faith and Covenant? Do you cordially assent to them as an expression of your personal belief?
18. Do you promise to attend the services of the church and contribute to their support according to your ability?
19. Have you been baptized?

SERMON TOPICS.

Rev. Edward L. Smith, D. D.

The Love of Christ.

Men and Religion.

The Social Service Note of the Men and Religion Movement.

The Power of Books.

The Limit of Sin.

The Mind Cure.

Social Service Spirit the Demand of the Hour in Seattle.

The Measure Ye Mete.

Christ and Human Need.

The Doors Were Shut.

Religious Tasks.

Living Upon the Slope.

Religious Conservation.

The Rock Beneath the Church.

Jesus and Jerusalem.

The Betrayal.

Victory of Life.

Heroism of Common Tasks.

The Insecurity of Security.

The Incomparable Moral Value of Jesus.

HOW TO START A TEACHER TRAINING CLASS.

Every Sunday School ought to have in its list of classes one that is especially for the training of young people to teach. This class should not be a substitute teachers' class, but one especially for the regular, serious, continuous study of the Bible and the method of teaching. It should meet, if possible, during the Sunday School hour.

In starting it two things are important, viz.; The teacher and the personnel of the class. In many cases the pastor will be the only available teacher. If this be the case, perhaps the class should meet on some week day evening. But it is important to find the right teacher. This is half the problem. The next perplexing problem is how to get the pupils. A general invitation is not enough.

The following letter has just been sent out to a selected list of young ladies in our own school, extending an invitation to join the class. This is the plan used in Miss Margaret Slattery's own Sunday School and would work well anywhere:

Dear _____

With Prof. William Worthington as teacher we begin a Teacher Training class in the Sunday School next Sunday morning at the regular Sunday School hour, 9:50. It is not only for the purpose

of training teachers, but it is also calculated to furnish one with a broad knowledge of the Bible and to prepare one to impart such information when the occasion requires.

The class will also help in giving one such a vision of Christian service that life itself will be much more worth living. We really feel that anyone who can have the privilege of this class will be greatly benefited.

You have been selected as one to enjoy the benefits of the class.

"Thou must be true thyself.

If thou the truth would teach.

It takes the overflow of heart

To give the lips full speech."

Sincerely yours,

Pastor.

Superintendent.

Chairman of Committee.

This makes the invitation direct, dignifies work and conveys the idea of special select. It takes more work to begin this way, but it worth all the trouble it takes.

REACHING THE CHILDREN.

Some years ago Rev. Frank B. Lane, now pastor of the First Baptist Church, Vineland, N. J., introduced the "Children's Concert" idea into work. It drew large crowds of young people became so successful that he encouraged the development of the movement into a real Children's Church. He now has a well organized church. The following advertising card shows how he invites the children and what he offers them in the way of service and instruction:

This is YOUR INVITATION to the

CHILDREN'S CONGREGATION

(A DEVELOPMENT OF CHILDREN'S CONCERTS)

At the First Baptist Church

FRIDAY NIGHT, 7:30 O'CLOCK

CHILDREN'S CHOIR

CHILDREN COLLECTORS

CHILDREN USHERS

CHILDREN OFFICERS

ARC LIGHT PICTURES—OBJECT AND CRAYON LESSON
BRIGHTTEST SONGS—BIBLE ALPHABET.

YOU will be interested and helped.

COME

BRING A CONTRIBUTION.

He has also developed his own talent as an object teacher, using the stereopticon, blackboard and chemicals. Concerning his recently developed Children's Church he says:

"We have a well organized Children's Church in which there are officers to take the same work in the Children's Church that our members fill in the main church. We raise our money by subscriptions. Very seldom resort to a speaker or entertainment. The people pledge pay."

More and more pastors are realizing the importance of interesting the boys and girls. We are going to save the church tomorrow, must save and train the children of today. The editor would be pleased to have accounts methods used by wide awake pastors in reaching the children in their churches.

FUEL FOR TEMPERANCE WARFARE

We would like to call the attention of brethren to Hon. Richard P. Hobson's great speech on the liquor question before the House of Representatives. Copies may be had of Anti-Saloon League at any state headquarters.

Mr. L. R. Horton, 725 Hutton Bldg., Spokane, Washington, has published "101 Shots at Liquor Traffic," and several other pointed, practical things for temperance workers. Send ten or fifteen cents for a bunch of "grape shot." You will need it this fall. Send a two cent stamp to the editor of this department and receive his "The Nation's Liquor Toll."

HOW THE PASTOR MAY REACH THE BOYS.

The writer has often found August a splendid month for thinking about his relation with the boys of his church. For this reason he prints this month a splendid plea for the giving of more time to boys by a pastor who knows and reaches boys. He is the man who said:

"The average boy is afraid of a man with a white collar and a long tailed coat, but never afraid of a man wearing a sweater." The pastor's name is C. L. Duncan, and he has a small church in South Park, Seattle. He writes as follows in the Northwest Church Life:

I am asked to tell briefly what a pastor in a small church can do for his boys, and I shall begin by asking questions.

Do you realize that few grown men come into the membership of the church? If you want a man in your church, you must, as a rule, get him while he is a boy. "God give us men" is the prayer of every pastor, and to help answer his own prayer, his first business must be with his boys.

How often do you preach to the boys? I know you put in a story for them occasionally, but how often is the sermon outlined, illustrated and delivered for the sole and exclusive purpose of interesting and helping the boys who sit before you? You must remember the grown people, you say? Let me assure you that the fathers and mothers in your congregation will never be so interested and helped as when they sit and listen to a sermon for boys.

How much of your time do you give to the boys? Too busy to play ball with them—or, if you are past middle life, to umpire for them? Nonsense. That is your business! Calls on the boy's mother at home, and on his father in the office must have their share of time, but not more.

The saloon loafer takes time to umpire the games and gets a great influence hereby. Why not you? Ten cents will buy a copy of the rules and a couple of Monday afternoons at a ball park will show the rules in action. You cannot spend an hour better than with the boys in their games.

How much of your church money is spent for the boys? There is always some way of raising money for new singing books, or fences around the church. But when did the pastor and trustees plan to buy a basket ball for the boys to use in the basement? Or when did they get suits for a base ball team in the Sunday School?

Perhaps you think this is out of your line. The saloon keeper has money to fit out a whole baseball team of boys very often. He is the first to put down his name to help the public school team get new suits. What boy would ever think of going to a church for help in athletics—the subject nearest the heart of almost every growing boy? The saloon man has money to put into these things. He wants a "pull" with the boys and he knows how to get it, for the "Children of this world are wiser than the children of light."

How much do you read about boys or for boys? If you don't know what a boy's interests are and what are the needs of his body and mind, how can you know the needs of his soul? Do you know what books to recommend him to get, or what books to loan him? Yes, loan him "Pilgrim's Progress," if you wish, but he will be more likely to read it if he has first proved your good judgment by reading "Tom Brown at Rugby" or "Raftmates" at your suggestion.

It is hard for us to realize that a boy is a boy and not an undersized man. We preach to grown up people and feel hurt that the boy reads his Sunday School paper all through the sermon. We are disappointed when we see the boy make his "get-away" from the side door as we go in to call at the front door. We want to talk to him about Christ in his life and we are sad because we cannot find the point of contact.

When will the boy come into his own! No theological seminary gives a course for workers with boys. No board of elders or deacons lays plans for the boy. No church architect puts a church gymnasium in the plans unless asked to do so. Few ministers give the time and trouble and thought to the study of the boys that they give to the study of older people, who are either already Christians or else never will be. Brethren, "these things ought not so to be."

AUGUST NIGHTS WITH JESUS.

Pastors who preach during the month of August will find some help in the following list of sermons used by Rev. L. F. Bausman, Harrisonville, New Jersey. He calls them "Sunday Nights with Jesus."

The subjects are: "Talks by the Seaside," "A Story Told by Starlight," "Thieves, Ancient and Modern," and "Shackles That Failed."

These topics sound good, and are delightfully advertised by the pastor with illustrated folders. A letter written to him would doubtless bring a sample of his topic cards.

A SHUT-INS' MEETING.

A recent prayer meeting of the Presbyterian Church at Watkins, N. Y., was devoted to the "shut-ins" of the congregation. Notices on the church calendar and in the local papers gave an invitation to the "shut-ins" to send a message to the prayer meeting. As these messages were read, the names of the senders were written on the blackboard.

Then those present were asked to suggest the names of other "shut-ins" from whom nothing had been heard. When a complete list had been placed upon the blackboard of all those in the congregation kept away from public worship by age, infirmity or illness, they were remembered in prayer. Before the meeting closed the list of names was gone over one by one; and, as the name was read, one or more volunteered to carry to him or her the greetings and best wishes of the meeting.—Exchange.

THE 111 BAND.

The following device is unique and attractive, calculated to organize 111 persons into a working group for the purpose of magnifying the pastor's influence and effectiveness. This is used by Rev. Mr. Starkweather, Little Falls, New York.

THE 111 BAND.

No Officers. No Meetings. No Dues.

Motto—One Won One.

Scriptural Basis.

THAT THEY MAY BE ONE. John 17:11, 21, 22, 28, Rom. 12:5. Gal. 3:28.

ONE LORD, ONE FAITH, ONE BAPTISM. Eph. 4:4, 5, 6.

LOVE ONE ANOTHER. John 13:34, 35, 15:12, 17, 1 John 3:11, 23.

WITH ONE ACCORD. Acts 1:14, 2:1, 46, 4:24, 32, 5:12, 8:6.

Song—Revive Us Again.

Colors—Silver and gold.

PLEDGE.

Unless Unavoidably Prevented—

(a) I will attend every one of the preaching services of the church.

(b) I will attend the 111 Prayer Meeting on Wednesday evening and bring some one with me so that there may never be less than 111 there.

(c) After each sermon, at least once during the current week, I will speak to some one of some good and helpful thing contained in the sermon last heard.

(d) Once every week I will invite some one not a church goer, to attend public worship.

(e) Before each service or at the close, I will speak to some stranger, at least one word of welcome.

(f) At one o'clock each day I will offer a prayer for the blessing of God on all members and the pastor of the Church.

Signature.

Please sign and return to the pastor who will countersign, assign you a number and record your name and number. The first 111 who hand in their names will be the members. All over the 111 will be on the waiting list, and will be assigned vacant numbers in order.

Any who find they cannot keep the pledge are requested to return their pledges that their numbers may be assigned to those on the waiting list.

SERIES OF SERMONS ON BIBLE BOOKS.

Rev. T. S. Devitt, Ph. D., D. D., pastor of the Congregational Church, Winona, Minn., is preaching a series of sermons on "Some Mis-

derstood Bible Books," and those chosen are: "Jonah," "Esther," "Ruth," "Daniel." In a letter he says: "I am having large evening audiences of the thoughtful people of the city, of all denominations, for this series." Such a work as this requires study and broad knowledge, but it pays.

A MEN'S INVITATION COMMITTEE.

The First Presbyterian Church of Oak Park, Ill., Rev. G. N. Luccock, pastor, has a special invitation committee of men organized to assist the pastor in calling and interesting people in church attendance and membership. The committee is now completing its second year of work, and has become a permanent factor in the church-work. It meets weekly for luncheon, giving of reports, receiving of assignments, etc. This quiet work has already accomplished these things and more:

1. Set a score of men at work in personal service, which was formerly being done exclusively by the pastor.

2. Greatly encouraged the pastor, and reinforced and supplemented his work.

3. Shown the committee members how and where they could accomplish good in ways not before realized.

4. Impressed strangers, newcomers, and the indifferent and partially interested with the fact that the church and its men are genuinely interested in their best welfare.

5. Bound together the committee in a social fellowship which is as enjoyable and more valuable than any other social gathering of the church.

Induced many people to attend church, Sunday School and prayer meeting.

7. Led a goodly number into the Christian life, into church membership and places of Christian usefulness.—Exchange.

THE PASSING OF "MUSICAL VESPERS."

We can see evidences that that type of service most popular a decade ago, known as the "musical vespers," has largely spent its force. Such a service is an open confession that minister and preacher are defeated on their own ground; unable to create and maintain a devout constituency by the unaided exercise of their proper function and office.

Its great weakness lies in the double appeal which it makes to the worshiper. It brings him to church primarily for an aesthetic delight, and intersperses between the musical numbers of the program brief prayers and a brief and not too important address. It is impossible in such a service to appeal with profound seriousness and exalted authority to the moral and spiritual depths of men's natures. Nothing will ever create in men the permanent desire to attend church except the church's ability to offer unmixed worship; her making a real and single-minded appeal to their religious and moral sense.

The musical vesper service, whose tacit assumption is that that class in the community which affects afternoon and evening services may not be expected to attend them unless they are made entertaining, is an insidious but powerful ally of that other class which would like to see all places of public entertainment open after Sunday noon.

Over against this unfortunate tendency to produce an elaborate and aesthetic service is the new emphasis on the dignity and inspiration of worship, whose unassisted power can bring repose and inspiration to human lives. I believe that this endeavor to exalt and purify worship is the most encouraging tendency of the present church. It tries to reach men in the depths of their nature. It will for a while reach few. But those whom it does reach it will hold.—Selected.

BOOK LIST.

One or more good books for pastors will be mentioned here each month. Only those requested will be reviewed.

"The Teaching of Bible Classes," by Edwin F. See, published by Association Press, N. Y., pp. 181, gray cloth, 60 cents.

Mr. See has been a teacher of Bible classes for many years. His work has been chiefly among boys and young men. This book is based upon his experience and a wide reading. It is divided into four parts. 1. The Teacher. 2. The Student. 3. The Lesson. 4. Final Survey. It is a good book and one that will aid many a pastor in reaching boys and men.—E. A. King.



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COUNTRY CHURCH DEPARTMENT.

GEORGE FREDERICK WELLS, EDITOR
215 FOURTH AVENUE, NEW YORK

Get the report of the Rural Recreation Congress which was held at Cleveland, O., June 5-8, by the Playground and Recreation Association of America, 1 Madison avenue, New York. President Butterfield has remarked that the program of that conference is the best he has ever seen on the subject.

Professor Myron E. Scudder, Ph. D., of New Brunswick, N. J., is the leading expert in the United States on the general subject of rural play life and recreation. His article, "Rural Recreation, a Socializing Factor," in the March, 1912, *Annals of the American Academy of Political and Social Science* (Philadelphia, \$1.00), is a masterpiece on the subject. But Dr. Scudder is a master friend. Write him of your recreation problems and needs.

"A Study of the Church and the Community" is the name of a questionnaire recently prepared by the Free Baptist Society of Maine. These may be obtained at five cents per copy of Miss Harriett J. Stevenson, Y. M. C. A. Building, Portland. No country church gets any missionary money from that missionary society without first answering the sixty-seven questions of this neat and attractive pamphlet. This is one of the best of the briefer questionnaire guides to community study.

"What would you do, if some day, after preaching a sermon on Christian Service, a dozen men should come to you asking for something to do, something worth while and having the proportions of a man's job? You would probably faint, but after you had revived you would be the exception if you could give them definite tasks." So says Professor Frank A. Starratt in the Forward Movement Plan of Colgate Theological Seminary in co-operation with the rural church. He hits the nail on the head. In my last Sunday morning sermon, I quoted this statement and called for volunteers. One man volunteered and his task is to be manager of a baseball team which consists of the boys in one class of the Sunday School. The second man is given the task of making a family card catalogue of the people of the church and congregation and of the English speaking people of the community who are connected with no church. Wanted: more volunteers for "men's jobs!"

"**Facts and Factors**" is a periodical of which Rev. E. T. Root, 53 Mount Vernon street, Boston, is publisher. This and its companion for Rhode Island, *The Church Messenger*, published at 55 Eddy street, Providence, is the best periodical helper for country pastors on questions of local church co-operation to be found in the United States.

A few weeks ago the editor of this department was at a conference which was attended by a hundred or more ministers, the larger number of whom he had not met before. The slightest introduction was sufficient to establish an acquaintance. "I have followed your department in *The Expositor*," many of the men would remark. It was a pleasure to learn that *The Expositor* was a practical help to the everyday working pastors. Never before was so much evidence forthcoming that to seek to serve country preachers is not a thankless task.

"Their indifference is appalling!" Such is the exclamation, doubtless, which many a rural pastor has often made relative to his laymen and the country people in general. This exclamation is a direct quotation, not from a country pastor. It came from a sympathetic, self-sacrificing and wise leader who is working most devotedly "among the pastors." "Their indifference is appalling!" This could not be true of some country pastors I know. Is it true of you?

One of the men whose future in the country life movement of America is to be very great has his office in the fortieth floor of a New York City skyscraper. If you will send twenty-

five cents to Mr. William Chauncey Langdon, 400 Metropolitan Tower, New York City, you may receive "The Pageant of Thetford." For another ten cents you may receive a copy of "The Vermonter," in which a country pastor tells most interestingly how one once decadent rural community is finding the road to splendid prosperity. Mr. Langdon can make some most excellent suggestions as to how the winter recreation problem in country villages and towns may be solved.

The Federal Council and the Rural Church Question.

The Federal Council of the Churches of Christ in America has no Country Life Bureau. Neither has it a committee or a department on the church and country life. Those who have looked into the organization of the Federal Council realize that it is a force which should very soon be made a very powerful factor in the country life movement. To make it such requires the loyal, intelligent co-operation of every one of the sixteen million Christians, more than two thousand of whom are ministers who comprise the fellowship of which the council is the head. Seventy thousand or more of those ministers are outside of the cities. For them to aid and work through the Federal Council is to help themselves to the best possible advantage. The administrative officers of the Federal Council can work only as they have means to work with.

But though no department has been formed and no secretaries placed in the field a strong beginning has been made. This beginning is loyal to the "level plan," of which the Federal Council—in the world of the church as in the world of politics—is the greatest modern example. That beginning, which commands the co-operation of every live country pastor in the land, is shown in the following items of work and results:

A Directory of the religious and social agencies and leaders in the United States has been compiled. It contains more than two thousand addresses.

A Report has been made upon the most useful literature which is readily available on the problems and methods for rural and country churches. (See Report of the Rural Church Commission of the Men and Religion Conservation Congress.)

A card catalogue of more than seven hundred books, pamphlets and articles on the whole subject of the church and country life has been made available at the national office. A country life library containing these materials is also at hand.

A bulletin requesting official counsel as to what it seemed feasible for the Federal Council to undertake relative to church work to improve rural conditions has been sent to the members of the Executive Committee, the Committee on Home Missions, and the Social Service Commission of the Federal Council. The responses were strongly favorable to rural work under the direction of the council.

A report has been made upon the progress of the rural church movement in the United States and of a practical community program for the rural church. (See *Annals of the American Academy of Political and Social Science*, March, 1912, \$1.00, Philadelphia, Pa.) The program in leaflet form is available for free distribution.

In co-operation with the Playground and Recreation Association of America, a report is being prepared upon the instances and results of the leadership of country pastors and churches in promoting play and recreation in rural communities.

In co-operation with the Department of Education of Ohio State University, a report is being prepared upon the education of ministers for service in rural and country churches.

In co-operation with the Commission for the Study of the Adolescent Period of the International Sunday School Association, a report is being prepared upon the sources of information, literary and personal, upon the religious condi-

tions prevailing among adolescents in the rural portions of the United States.

A report has been made upon the work done and upon the available guides and literature concerning social surveys in rural communities. The scope of this report is national. (See Report of the 1912 conference of the Pennsylvania Rural Progress Association, Pennsdale, Pa.)

Information has been gathered as to what the theological seminaries, the agricultural colleges, the inter-church federations, the various denominations, the home missionary boards and state associations, the country life commissions and committees and the various religious, social service and reform associations have done and are doing to promote the interests of rural life.

In co-operation with the Survey Magazine, an investigation has been made of the conditions now existing, especially among the religious organizations, which seem to favor and call for the organization of a national bureau or commission on country life which shall be a clearing house not only for religious but for educational and industrial information and guidance.

Informational guidance has been given which has resulted in the organization of several rural church, country life and social service commissions and committees in the churches and such aid, upon request, is constantly being rendered.

In order to determine what emphasis the great churches of the United States should place upon the work and support of their rural and country churches the question of determining what part of our work is in the country and what in the city has been investigated. Plans have been worked out for getting the facts for both classes of church work.

Since January, 1912, many hundreds of letters have been written and literature sent in response to requests for information relative to local rural problems and needs.

A COUNTRY PASTOR'S EXPERIENCE OF THE POWER OF SILENCE.

My parents emphasized the need of silence by saying "the least said the quickest mended, nothing said nothing needs mending." In our day we hear people say that unless it is a natural endowment silence cannot be acquired. This is not true, all but a few exceptional persons may become calm and cheerful in outward manner and may effectually subdue turbulent passions.

I once entered a street car with Bible in hand when a rough fellow sneeringly said, "Say, mis-

ter, how far is it to heaven?" I replied, "It's only a step and Jesus is the way." There was silence that was golden.

As a manager of a department in a large store I was accosted one day by a woman who was ready to quarrel. She said, "I am not satisfied with a single article I purchased yesterday." I replied, "Madam, we will refund your money. So I proceeded to the cashier's desk, got the money and after the amount was handed her she at once spit in my face. I walked away in silence. Those who saw it requested me to have her arrested, but I refused. So I have had satisfaction of having this Jewess spit in my face. When Jesus was before Pilate "some began to spit on him," but the Master answered them not a word. He waited in quietness for vindication. He knew that when he judged the world on the throne of his glory he would answer Pilate and those that spat upon him.

When only twenty years old my presiding elder said, "I have a charge for you where there is hard work, strife and contentions exist in a high state, but if you are made of the right metal you will succeed." We knelt and poured out his soul before Almighty God, asking him to remove the spirit of fight and that a great revival might follow. With this benediction I went to my first charge and found a woman not a member of the church trying to the affairs of God's sanctuary. Soon she peared and offered to pay all my salary if I would preach as she requested. I replied, "I cannot bribe me, neither can you fight God." So she began her efforts to harm the work offering from five to ten dollars to homes in town not to allow me to visit the sick or do pastoral work. She did not find one customer. A great revival broke out and for eight weeks the revival fires burned. Some months passed when the Death Angel came and took this woman's little boy to be with the angel. Notwithstanding all her meanness to me I went down and wrote her a letter of sympathy. In reply she asked me to preach the funeral sermon of my little friend, her boy. I did so. Never before did the Lord allow me to preach so well. We afterward were friends, and, by all of God in his good providence gave me grace in leading members of her family to Jesus.

I have been called again and again to churches with ailments and with this virtue of silence all contentions have ceased and been defeated by the Son of God. Every church has had a revival and God honored in every place.

Prayer Meeting Department

GROWTH OF LIFE WITH GOD.

Col. 1:27; Col. 3:1-3.

Homiletic Hints.

I. Growth is a mysterious attribute of life. Crests increase; plants develop and grow.

II. There must be time to grow. The acorn does not become an oak tree in a night.

III. Growth is the response of inner life to outer conditions.

IV. Growth is dependent upon kind and quantity of nourishment. The word is Spirit and life.

V. Our growth in grace is dependent upon the life of Christ, "the new creature" being formed—Christ in us the hope of our glory or perfection.

Suggestive Ways of Working.

Have mothers and fathers bring laws of mental and spiritual growth they have observed from daily contact with children.

Thoughts on the Theme.

We grow spiritually, by unseen, often unknown, energies of God's power and spirit. These energies act upon the spiritual food that is derived from God's word, the effect of which is to even rearrange the parts, so to speak. The old is made new, for old things pass away.

This spiritual growth is resistless and is capable of fashioning the whole career to all eternity. We are dependent upon the love of God for spiritual existence, which may correspond to heat in the natural world. We require, also, light—light divine, to give us beauty and inspiration. We require water, the Water of Life, which springs up into Everlasting Life. If we receive these things regularly and in sufficient supply, we will grow rapidly and well, but if we receive them irregularly and meagerly

in quantity, we will make a very poor show. So if one does not open his heart to the growing producing influences that God has provided, he prays only now and then or not at all, fails to read and study the word of God, spiritual life will not amount to much. Through trust and faith, quiet meditation on things, and then at times, as God appoints his activity as will make us strong in the service of the kingdom—these all contribute to growth.—Rev. Geo. V. Reichel.

Dr. A. C. Dixon, of Moody Church, Chicago, in a sermon from 1 Peter 2:1-3, said, "The principle of growth is elimination. If we would grow, there are some things which must be eliminated because they hinder growth. 'Lay aside all malice, and all guile, and hypocrisy and envies, and all evil speakings.' The primary meaning of the word here translated 'malice' is worthlessness—laying aside everything that makes you worthless.

"Here is the principal thing that I have been insisting upon with Christians during the meetings: Whatever links you with an evil institution, and thus makes you worthless as a Christian, ought to be laid aside, no matter what the cost. My contention is that the going, dancing, card-playing, and wine-drinking do link us with evil institutions, and make us worthless as workers in the church of Christ. People who indulge in these things do not grow as Christians. There is no difference of opinion on that subject among those who know the facts. If you would be a growing, useful Christian you must lay aside the things which make you worthless."—Christian Conservator.

In the body Christ was planted and lost, but as soon as he had died he began to bring forth fruit. Like some plants, like young trees, he bore fruit in a small measure at first; but, like those same plants and trees, he has grown and grown until now he bears fruit in abundance. And Christ that lost everything, has gained everything. He has filled the world with his influence; he has revolutionized its affairs. The world is full, in every vein and channel, of the power of that man who went down in darkness and was lost, apparently, in eclipse and final disaster.—H. W. Beecher.

Illustration.

Self-Surrender the Law of Growth.

A gardener was about to sow some seeds, when one exclaimed, "Oh, let me not be buried in the dark, damp earth! Why should I not remain in this warm sunshine where I am?" But the gardener threw the seed into the ground and covered it, not regarding its complaint. As he did so, another seed fell out of his hand upon the stone close by, where it remained exposed to the sunshine and heat. In a short time it was parched and shrivelled up; while the buried seed was just beginning to shoot up a delicate little stem, which ripened into a flower, and afterwards into the full grown fruit. Was it not better to pass through the darkness first?—Bowes.

TEMPTATION.

Jas. 1:12-15.

Homiletic Hints.

Temptation. I. Common to man—his testing for exercise that he may gain spiritual strength. II. There are two kinds—those from without, the appeals to the physical senses; and those from within, arising from individual desires.

III. Temptation has no power without the consent of our will. We are not obliged to retain the evil suggestions that come to us.

IV. They are overcome by the use of the word; claiming "the way of escape" through prayer; and faith in the power of Jesus to overcome for us.

Suggestive Ways of Working,

Get expressions from young and old as to the value of temptation.

Thoughts on the Theme.

Temptations in the Wilderness! Have we not all to be tried with such?

To me nothing seems more natural than that the Son of Man should be carried of the spirit into grim solitudes and there fronting the Tempter do grimmest battle with him till he yield and fly. To such temptation are we called. Unhappy if we are not. Unhappy if we are but half-men, in whom that divine handwriting has never blazed forth, all subduing, in true sun-splendor, the consciousness of battle, and the resolve to persevere therein while life or faculty is left.—Carlyle.

The Christian's safety lies in resisting. All the armor provided is to defend the Christian fighting, and not to secure him flying. Stand, and the day is ours. Fly or yield, and the day is lost. Great captains, to make their soldiers more resolute, do sometimes cut off all hope of a safe retreat to them that run away. Thus the Norman conqueror, as soon as his men were set on the English shore, sent away his ships in their sight, that they might resolve to fight or die. God takes away all thought of safety to the coward. Stand, and the bullets light on your armour; fly, and they enter into your heart.—Gurnall.

"I think of temptation," says George Morrison, "as a noble penalty, as the price I am bound to pay for my free will. Therefore, when temptation comes, I say, 'God help me. This is my opportunity. I suffer this strain just because I am free. Sanctify it to me.'"

This is what James means by "count it all joy," etc.

God permits temptation because it does for us what the storms do for the oaks—it roots us; and what the fire does for the painting on porcelain—it makes us permanent. You never know that you have a grip on Christ or that he has a grip on you so well as when the devil is using all his force to attract you from him; then you feel the pull of Christ's right hand.—F. B. Meyer.

The power of temptation is in proportion to the nature of the soul tempted. A thoughtless

miner takes an uncovered light into the mine; where there is but little gas there is but a wavering and flickering of a transient flame, hardly flame indeed; but where there is an accumulation of gas the uncovered light occasions an explosion which shivers the rocks and brings swift destruction upon all who are in the mine. In both cases it is the same mine, the same light, the same miner. So it is with the fiery darts of the Wicked One; they are shot into all human hearts, and just in proportion to the materials, so to speak, which are found there, will be the success or failure of the enemy.—Joseph Parker.

Illustration.

As I looked at a picture in the Uffizi Gallery, in Florence, representing the Battle of Ivry, the contending forces were in such mingled struggle that it was impossible to say which side would be victorious. By and by I saw up in the right hand corner of the picture a company of angels with drawn swords; and that told the story that they who were guarded by the divine forces would win the day.

When we look out over the struggling sons of men, beholding how the forces of light are contending with the forces of darkness, we may sometimes wonder which side will be victorious; but if we only have the eyes of faith, we will see many signs giving prophetic promise that the Lord's army will win, and that light will dispel darkness, and that Christ will surely conquer.—C. B. Mitchell.

OUR HARVEST FIELDS.

Matt. 9:36-38; John 4:35-38.

HOME MISSIONS.

Homiletic Hints.

I. The field is ours. Men all around us are looking to us for life and light.

II. It is not the unwillingness of men to be saved; it is our unwillingness to meet their needs. Therefore, the "laborers are few."

III. There must be sowing and cultivating before there can be a harvest. Varied work and different workers, some without apparent results before others have a harvest time.

Suggestive Ways of Working,

By the use of an outline map of the United States show the missionary problems of our nation. What other churches are doing. Our share in the work.

Thoughts on the Theme.

This is the one permanently important harvest of the world—saved souls or lost souls, all under natural law. The innumerable company before the throne long for nothing so much as to find all men on the Ganges and the Hoang-ho, the Amazon and the Mississippi, the Thames and the Rhine, the Indus and the Euphrates, one day in seven joining clean hands around the globe.—Boston Monday Lectures, Joseph Cook.

I hold it to be part of our needful discipline in humility that God keeps all the best prizes in his own gift. All we are able to do is to cast a seed to the ground. The rest is with God—Rev. C. Sylvester Horne.

If no other consideration had convinced me of the value of the Christian life, the Christ-like work which the church of all denominations in America has done during the last thirty-five years for the elevation of the black man would have made me a Christian. In a large degree it has been the pennies, the nickels, and the dimes which have come from the Sunday Schools, the Christian Endeavor Societies, and the missionary societies, as well as from the church proper, that have helped to elevate the negro at so rapid a rate.—From Up From Slavery, by Booker T. Washington.

Christ a Missionary.

Christ was a Home Missionary in the house of Lazarus.

Christ was a Foreign Missionary when the Greeks came to him.

Christ was a City Missionary when he taught in Samaria.

Christ was a Sunday School Missionary when he opened up the Scriptures and set men to studying the word of God.

Christ was a Children's Missionary when he took them in his arms and blessed them.

Christ was a Missionary to the poor when he opened the eyes of the blind beggar.

Christ was a Missionary to the rich when he opened the spiritual eyes of Zacchaeus.—Selected.

Illustration. "A Jesus Person."

There are twenty thousand fallen women in Shanghai, poor, neglected outcasts. Christ put it into the heart of a few Christian women to open a rescue home for them. It was noised abroad that a girl might go to that home, and ere long it was filled. The news reached the highest official of the city and he took his wife to see this strange thing. As they walked about the home and saw the kindly ministries to those poor outcasts and the marked change in their lives, he said to his wife, not realizing that there was any one present who could understand Chinese, "No one but a Jesus person would do this."

Was there ever a finer tribute? "No one but a Jesus person would do this," stoop down to the lowest fallen and lift them up in the name and spirit of Christ.—Arthur J. Brown.

Miss Tucker, a nurse, was the woman who went to the bedside of Alberto Diaz, of Cuba, when he lay ill in New York City and read to him from the New Testament and prayed with him, though he could understand then but very little of her language. The visits led to his conversion and to all the great work in Havana which followed, including the baptism of 2,500 converts, among whom were his mother and others of his family. The story is one of the remarkable incidents of Christian work.

VACATION RELIGION.

Mark 6:30-46.

Homiletic Hints.

I. The way we use recreation times reveals what we really are.

II. We may know our amusements are harmful if (1) they injure us in any way physically, mentally, spiritually; (2) if they injure others, (3) if they are games of chance instead of skill, therefore false play.

III. We may know they are pure and true when they are helpful without hindrance.

1. If they are such as Jesus would approve.
2. Bringing blessing to others.
3. If we are willing to meet death while engaged in them.

Suggestive Ways of Working.

A prepared list for young people of recreations where a moral principle is involved and why they are harmful.

Thoughts on the Theme.

He would be a bold man who should attempt a catalogue of amusements. So many men, so many minds, so many tastes, so many pleasures. Let us be content to grip the central purpose. I take it that the grand aim of all right recreation is to fit us better for work. Action and reaction are the great laws that tell on us as they tell on the planets. We cannot do our best work if we are always on the strain; our powers are varied, and must have varied exercise; to work well we must also learn how to play well.

Recreation, amusement, relaxation, playing, diversion, the very meaning of these words which form the language of pleasure, bear testimony to work in some form or other being in the background.

"Temperate in all things"—only as we observe this rule can the heart be kept sweet or the powers be kept fresh. When pleasure passes the bounds of healthy rebound it becomes a temptation and not a benefit. The character is being formed as much if not more by the pleasures to which we are addicted as by the tasks that are laid to our hands, and what we shall be, here and hereafter, must be the outcome of the life we are shaping now. The nature of the amusements we prefer is a revelation of our inward selves as much as is the nature of our devotion.

Be very certain that the thing from which you would seek to exclude the thought of God is a thing you ought to shun with all your heart, for there is evil—evil which yet will bear its fruit—lurking somewhere beneath it.—Rev. J. Reid Howatt.

A church is not a show, and the more it is made a show the less good it will do. Stronger is becoming the sentiment that distrusts a religion that can not stand alone, and is always looking around for outside attractions to keep it

agoing. The great problem of the day is to put religion into the world; not how to put the world into religion.—Cleveland Plain Dealer

The Test of Amusements.

"Are they costly? Young people should be thrifty—saving up something for a good stay. Amusements that use up what should be saved are evil.

"Are they healthful? If, after any of them you have a headache, backache, cold or a real apposite, the amusement is evil. It should be avoided.

"Are they refreshing? The amusement that makes you less able to go to your work is bad chosen.

"Are they pure? Purity is a matter of thought as much as of act. To the pure all things are pure. And plays that are innocent as the frolic of lambs become to some persons stimulants of evil and unspeakable thoughts.

"Are they well earned? Except a man who neither shall he play. All plays are wicked to a lazy, idle man. Only the industrious may safely amuse themselves in any way.

"Is their influence good? Any form of amusement which tends toward evil, or is surrounded by evil associations, should be avoided like contagious disease."—T. K. Beecher.

A man's religious habits are a strong index to his character, recognized so everywhere. "A man who goes regularly to prayer meeting during the dog-days is seldom a hypocrite or a scamp."

Illustration.

A party of friends went to visit a coal mine. One of the young women was dressed in a white gown. When her friends remonstrated with her she appealed to the guide.

"Can't I wear my white dress down into mine?" she asked. "Yes'm," returned the miner. "There's nothing to keep you from wearing a white dress down, but there'll be considerable to keep you from wearin' one back."

Some Christians think they can go anywhere without realizing that seeking fellowship with unclean brings moral taint.

A DRYNESS NOT SO EASILY CURED.

One hot Sunday morning as the worshippers from a little country church were slowly winding their way toward their homes a burly old Devonshire farmer might have been seen leaning over his gate, nodding his head and wishing a cheerful "Good day" to passers-by. Soon he described the vicar coming down the road.

"Very warm day, farmer," commented the clergyman, as he drew near.

"Mortal 'ot, indeed," was the hearty response, "Be ye too proud to step inside a minute, taste a glass o' sweet cider, pa'son?"

"I am not too proud, of course," returned the vicar amusedly; "but it is close upon my dinner hour, and I must go straight home."

"Then you beant thirsty?"

"No, thanks."

"Look 'ee 'ere, pa'son," exclaimed the farmer, "us don't want to have no misunderstanding. I want of a few words o' explanation, and I should like for 'ee to know that I shouldn't 'ave made bold as to ask 'ee to drink if it hadn't bin what I heard the doctor say to his son 'bout you as 'e went past my yard."

"What was that?" asked the vicar with interest.

"Why, the doctor said, said he, 'The vicar was terribly dry this morning.'"

Do not go about repeating the statement that nothing affects the temper like disease of the stomach; it would be better to say that nothing troubles the functions of the stomach like moody tempers.—Paul Dubois.

Illustrations from Recent Events

PAUL GILBERT.

Fifteen Hundred vs. Sixty Thousand (772)

Matt. 23:23, 24; Luke 13:16; Luke 20:47.

The public mind has been greatly moved by the recent disaster that meant death to some 1,500 human beings, and steps were immediately taken to provide against the repetition of such a catastrophe without regard to expense or the convenience of ship-owners. In view of the fact that sixty thousand young girls are enticed or forced into lives of prostitution annually, it seems incredible however that this same public should remain indifferent to such a horrible fact and refuse to drastically obliterate the horrible system that profits by the shame of its daughters. Better ten thousand deaths a year on the sea by the careless handling of vessels than the thousand deaths through the sanctioned horrors of the House of the Scarlet Death.—Merlin Fairfax.

The Mender of Broken Hearts. (773)

Jno. 8:11; 2 Thess. 2:17; Eph. 6:22.

A picture lies before me of a young widow clad in the weeds of mourning standing before father Time, who is designated as "The Mender of Broken Hearts." The picture is a true one to the unbeliever, for time is their only hope, and if he fails to mend the life it will remain broken. But to the Christian, Christ the Comforter comes with healing and in the very midst of death the grave is robbed of its sting. Christ, not time, is the real mender.

Another "Typhoid Mary." (774)

Isa. 1:6; Rom. 5:12; 1 Cor. 5:6.

A Mrs. Benjamin Donhr, who carried typhoid germs in her system for years, giving the disease to more than fifty persons, some of whom died, was operated upon at a hospital in Newton, Kansas, in April, to get rid of the typhoid bacillus. Dr. O. J. Furst, of California, reached the correct conclusion of so many cases of typhoid in the neighborhood of this woman. He found her a living hive of typhoid germs.

The immoral pest is still with us, unquarantined and uncured. He lectures and prints his poisonous magazines. His pen pollutes the pages of reputable publications that ought to know better. Would to God it were possible to cure him by an operation!

Simmons Shirked. (775)

2 Tim. 4:16; 2 Tim. 4:10; Acts 15:38.

Last summer while down at Atlantic City I heard a life saver at the station tell about a wreck that occurred on the coast some years ago. "Three men were clinging to the rigging and the ship was steadily sinking. We tried to shoot a line out to them, but it fell short, so I knew it meant that we must run out the life-boat, a most difficult thing to do in the terrific sea that was running. We could have made it all right, but every time we'd try and put out, Simmons, our fourth man, would get scared and shirk his work at the oar. You know, three men can't pull a boat in a storm. It takes four strong ones pulling together.

Three times we tried it and then we had to give it up because Simmons would shirk, so we had to stand there on the shore and watch those three fellows in the rigging go down with the ship."—Dr. Harry Fosdick.

The Worms at the Root. (776)

Mark 7:21-23; Jer. 2:19; Gal. 6:7.

When the Campanile, the great Tower of Venice, fell, its foundation weakened by the gnawing of small worms, Edwin Markham wrote:

"I fear, my country, not the hand
That shall hurl night and whirlwind on the
land.

I fear not Titan traitors who shall rise
To stride like Brocken shadows on our skies;
Not giants who shall come to overthrow,
And send on earth an Iliad of woe.

"I fear the vermin that shall undermine
Senate and citadel, and school and shrine:—
The worm of greed, the fatted form of ease,
And all the crawling progeny of these—
The vermin that shall honeycomb the towers
And walls of state in unsuspecting hours."

Real Gideons. (777)

Judges 7:21; Luke 12:38; 1 Pet. 2:15.

Few Christian organizations have so rapidly come into favor and compelled the respect of the business world because of its genuine enthusiasm, courage and consistent business honesty as has the Christian organization of commercial travelers known as "The Gideons."

For instance: A Gideon went into a great establishment to see one of the proprietors, an entire stranger to him. The gentleman was so busy that the Gideon was on the eve of retiring, to return at a more convenient season. The gentleman was passing him on the run, stopped an instant, and said, "Did you wish to see me?" The Gideon replied, "May I come again at a more opportune time?" The gentleman placed his finger on the Gideon button and said, "Any man who wears this button can see me any time and anywhere," and the Gideon really got more than he went for.

Constructive Presentative Work. (778)

Phil. 4:15; Col. 4:1; Mal. 3:5; Deut. 24:14.

"When I was in London, England, recently, I found that the churches and other philanthropic agencies of that vicinity alone were spending \$50,000,000 annually, not to keep people on their feet and help them make greater progress in positive, constructive directions, but to save the drunkard, the gambler, the loafer, the pauper, and the destitute after they had fallen into the ditch. Happily, the negroes of America have not as yet fallen into the ditch; and I pray that, as a result of this great Forward Movement, a way may be provided, through the negro church and Sunday School, that the negro, while it is yet a new, fresh and vigorous race, may, as the old plantation hymn puts it, be kept from 'sinking down.'”—Booker T. Washington.

Did They Care? (779)

2 Cor. 6:3-4; 2 Cor. 12:15; Gal. 6:10.

Several years ago when the labor unions of Brooklyn were endeavoring to have a child labor law passed by the New York legislature they requested the ministers of the city to give their sanction to its passage. Just one minister responded to the appeal.

Publicity. (780)

Prov. 18:24; Luke 16:8.

At the recent Men and Religion Congress in Carnegie Hall, New York, Rev. Christian Reisner, speaking about publicity, said that the average minister makes a mistake because he doesn't cultivate the friendship of the newspaper men, particularly the managing editor. "One of these editors," he said, "told me that the Protestants criticized the newspapers because so much publicity was given to Catholic events. The reason was that he had been courted and feted by every Catholic prelate in the city of New York while there had not been a single Protestant at any time near him."

"A man, to have friends, must show himself friendly," and we can be, naturally, friendlier than any Catholic in this Protestant country.

Cast Aside. (781)

Jno. 15:6; 1 Cor. 9:27; Heb. 6:4-6.

A physician after experimenting with an expensive heliostat in disgust threw the instrument into the waste basket. The attendant drew it out and began to clean it preparatory to putting it away. "Don't save it!" exclaimed the physician; "throw it out the window, for it won't work and I don't want it around!"

Unity. (782)

1 Cor. 1:10; Rom. 14:19; 2 Cor. 13:11.

On my way out west one spring I saw a great many fences. Returning that way some weeks later when the corn and wheat was up in full it seemed to me that the fences had practically disappeared. The fruits of the kingdom hide our denominational fences.

Publicity and the Kingdom. (783)

Isa. 49:18; Jas. 55:5; Jno. 4:2; Mark 13:10.

At the next national convention of the Associated Advertising Clubs of America at Dallas, Texas, a most extraordinary and significant event is to take place. On the Sunday morning before the day on which the convention opens, fifteen or more of the leading puipits of Dallas will be occupied by worthy, representative advertising men who will preach lay sermons on advertising. Each one of these lay preachers, in his own way, will point out the power of publicity to advance the interests of the church and religion and the inherent righteousness of all sound advertising. The news of this event will travel around the world. Advertising will be lifted to a new dignity in the eyes of the advertising men themselves. The leaders in advertising from every section of the country will be there. The churches of the whole land will there, or through this congress, be made acquainted with the fact that publicity for religious interests is the next forward step in the advance of the kingdom of heaven on earth.

The Greatest Joy. (784)

Luke 13:14; Mark 13:34.

"What is the greatest joy in your life?" was asked of J. Pierpont Morgan, the richest man in the world.

"Work, and my twenty-six sons and grandsons," replied Mr. Morgan.

Which is a more sensible reply than that of a rich man can make.

A Confession. (785)

Psa. 107:17; Mal. 3:3; Hos. 5:15.

Abe Reuf, the famous convicted graftor of San Francisco, in his recent confession and repentance, reveals what is sometimes required to bring men to a realization of their sinfulness. He says:

"With others I co-operated in selling on the city of San Francisco, and so I am in prison cell. It has taken these stone walls this area six by ten, where the only light of air is that which comes from a narrow wicket to bring me to the full realization of this betrayal. I started life buoyantly. When I left the university I had the usual high ideals that period. How and why my life flew so wide of its goal I am determined to trace at to write in detail in the hope that it may prove of public benefit and may make amends for what society has lost by my work."

As Thyself. (786)

Luke 3:10; Matt. 19:21; Luke 19:8.

"Thou shalt love thy neighbor as thyself" was given an emphasized interpretation by missionary secretary when he stated that Germantown, Pa., church of one hundred and forty members were contributing twenty-five dollars per capita toward current expenses and sixty-nine dollars per capita for missions.

A better exposition could not be given.

A Policeman Inside. (787)

Ezek. 11:19; Rom. 7:6; Gal. 5:22.

William Jennings Bryan, speaking of the work of foreign missions, says: "Religion puts a policeman inside of a man, makes him safer, better citizen than could a dozen made policemen."

Real Christianity means the diminishing the need for jails and policemen.

The Stained Flag. (788)

Isa. 10:1; Prov. 14:31; Amos 5:11.

Lloyd George says: "The flag that waves over slums in the city and ill paid workers anywhere, is as stained as though it had been defeated on the field of battle." The men and women who are sacrificing their lives for the amelioration of the condition of the oppressed and unfortunate are the greatest patriots that we have today. If we are zealous for the honor of Old Glory we must join in the noble crusade to uplift our working brethren.

"Not as Bad as I Was." (789)

1 Tim. 1:13; Rom. 7:24, 25; 2 Tim. 1:9.

Gypsy Smith says: "After I was converted the devil came to me and said, 'You are not good as you ought to be.' And I answered, 'Yes, I know it, but I'm not as bad as I was."

Illustrations from Sermons of Alexander Maclaren

Life and the Sun of Righteousness. (791)

If one could take a bit of the Arctic world and float it down into the tropics anyhow, the ice would all melt, and the gray dreariness would disappear, and a new splendor of color and of light would clothe the fields, and an unwonted vegetation would spring up where barrenness had been. And if you and I will float our lives southward beneath the direct vertical rays of the great Sun of Righteousness, then all the dreary winter and ice of our sorrows will melt, and joy will spring.

Revelation Graduated. (792)

The light is graduated for the diseased eye. A wise physician does not flood that eye with full sunshine, but he puts on veils and bandages, and closes the shutters, and lets a stray beam, ever growing as the cure is perfected, fall upon it. So, from the beginning until the end of the process of revelation, there was a correspondence between men's capacity to receive light and the light that was granted; and the faithful use of the less made them capable of receiving the greater, and as soon as they were capable of receiving, it came. "To him that hath shall be given."

Unintelligible Messages. (793)

The old Greeks used to send messages from one army to another by means of a roll of parchment twisted spirally round a baton, and then written upon. It was perfectly unintelligible when it fell into a man's hands that had not a corresponding baton to twist it upon. Many of Christ's messages to us are like that. You can only understand the utterances when life gives you the frame round which to wrap them, and then they flash up into meaning, and we say at once, "He told us it all before, and I scarcely knew that he had told me, until this moment when I need it."

Anticipation and Memory. (794)

Man looks before and after, and has the terrible gift that by anticipation and by memory he can prolong the sadness. The proportion of solid matter needed to color the Irwell is very little in comparison with the whole of the stream. But the current carries it, and a trace of dye-stuff will stain miles of the turbid stream. Memory and anticipation beat the metal thin, and make it cover an enormous space. And the misery is that, somehow, we have better memories for sad hours than for joyful ones, and it is easier to get accustomed to "blessings," as we call them, and to lose the poignancy of their sweetness because they become familiar, than it is to apply the same process to our sorrows, and thus to take the edge off them. The rose's prickles are felt in the flesh longer than its fragrance lives in the nostrils, or its hue in the eye. Men have long memories for their pains as compared with their remembrance of their sorrows.

Prosperity and Unbelief. (795)

The sea is kept from putrefying by storms. Wine poured from vessel to vessel is purified hereby. It is an old truth and a wholesome one, to be always remembered, "because they

have no changes, therefore they fear not God."

Men Without Feeling. (797)

They used to say that there were witches' marks in the body; placed where, if you pushed a pin in, there was no feeling. Men cover themselves all over with marks of that sort, which are not sensitive even to the prick of divine remonstrance, rebuke or retribution. "They wipe their mouths and say, I have done no harm." You can tie up the clapper of the bell that swings on the black rock, on which, if you drift, you go to pieces. You can silence the voice by the simple process of neglecting it.

Every Moment a Crisis. (798)

The old alchemists used to believe that there was what they called the "moment of projection," when, into the heaving molten mass in their crucible, if they dropped the magic powder, the whole would turn into gold; an instant later, and there would be explosion and death; an instant earlier, and there would be no effect.

And so God's moments come to us; every one of them—if we had eyes to see and hands to grasp—a crisis, affording opportunity for something for which all eternity will not afford a second opportunity, if the moment be let pass. "The times went over him."

Life's Essence Eternal. (799)

It takes a thousand rose-trees to make a vial full of essence of roses. The record and issues of life will be condensed into small compass, but the essence of it is eternal.

Fearing Neither Calamity nor Change. (800)

Long peace rusts the cannon, and is apt to make it unfit for war. Our lack of imagination and our present sense of comfort and well-being tend to make us fancy that we shall go on forever in the quiet jog-trot of settled life without any very great calamities or changes. But there was once a village at the bottom of the crater of Vesuvius, and great trees, that had grown undisturbed there for a hundred years, and green pastures, and happy homes, and flocks. And then one day a rumble and a rush, and the village destroyed. Quiescence is no sign of extinction.

Temples as Places of Refuge. (801)

All temples in ancient times were asylums. Whosoever could flee to grasp the horns of the altar, or to sit, veiled and suppliant, before the image of the god, was secure from his foes, who could not pass within the limits of the temple grounds, in which strife and murder were not permissible. We too often flee to other gods and other temples for our refuges. Ay! and when we get there, we find that the deity whom we have invoked is only a marble image that sits deaf, dumb, motionless, whilst we cling to its unconscious skirts. As one of the saddest of our modern cynics once said, looking up at that lovely impersonation of Greek beauty, the *Venus de Milo*, "Ah! she is fair; but she has no arms." So we may say of all false refuges to which men betake themselves. The goddess is powerless to save or help.

Illustrations of Salvation

LOUIS ALBERT BANKS, D. D.

The Complete Life. (802)

Many of you are familiar, no doubt, with that picture of Millet's called "The Angelus," and some of you have read that beautiful book called "The Complete Life," by the late Professor Henry Drummond, where he teaches the lesson of that picture. It is a very ordinary picture. In the fore front there is nothing but a rugged farm land—none of your beautiful Cumberland hills—a flat, uninteresting ploughed field. In the background there is a church. It is the hour of sunset, and the bell is ringing for prayer. And just in the very foreground of the picture you see two figures, a man and a maiden. They have thrown down their tools. There is the barrow; there is the hoe they have been working with. Now, with hands clasped and heads bowed and eyes shut, they are wrapped in prayer. They are having touch with God. Aye, there is nothing common when a man is in touch with God.

Three things, Drummond says, are needful to the complete life. The first is work. There is work in that picture. The second is love. There is love in that picture, whether it be the plighted love of man and maid, or the beautiful family love of brother and sister. There is not only work and love—there is prayer, there is touch with God. And, beloved friends, every life is common until there is touch with God, and then no life is common.

The Protecting Presence of Jesus. (803)

You have often watched, on a hot summer's evening, those interesting little creatures that move upon our ponds. They are water spiders, and they not only move on the surface with great rapidity, but you see them suddenly disappear down under the depths of the pond in a globule of atmospheric air. They appear to be enclosed in a crystal sphere; the atmosphere encloses them, and they go down in it and no matter how foul the water is, how poisonous, how impure—the waters do not touch them; they are living in an atmosphere that belongs to the world above, while they are moving in the world beneath. What that globule of atmospheric air is to that little creature, the presence, the real presence of the Christ is to be to us.

Is God's Forgiveness Cheap? (804)

A collier came to me, says Doctor Campbell Morgan, at the close of one of my services and said: "I would give anything to believe that God would forgive my sins, but I cannot believe that he will forgive them if I just turn to him. It is too cheap."

I looked at him, and said: "My dear friend, have you been working today?" "Yes, I was down in the pit as usual." "How did you get out of the pit?" "The way I usually do. I got into the cage, and was pulled to the top." "How much did you pay to come out of the pit?" "Pay? Of course I didn't pay anything." "Were you not afraid to trust yourself in that cage? Was it not too cheap?" "Oh, no," he said, "it was cheap for me, but it

cost the company a lot of money to sink that shaft."

Without another word the truth of that mission broke upon him, and he saw if he could have salvation without money and without price, it had cost the infinite God a great price to sink that shaft and rescue lost men.

The Telephone Call. (805)

The Rev. Elvet H. Lewis had an interesting personal experience while he was over here last year. On one occasion he was to preach in a church in Ohio, which was attended largely by farmers. But on the day appointed rained heavily, so the minister rang up all the congregation on the telephone and postponed the service.

"What if every church member were on the telephone and could be called up by the minister of the church at any moment?" asks Mr. Lewis. But every church member should be in direct communication with the Great Head of the church. In the political world there are men who are listening always at the telephone and they hear the message of a better day and put their life into the work of attaining it. There is a telephone of the Master's from the children of the slum, and the idle church member should be at the other end of the wire. Every person who joins a church should go on the Sunday School telephone and listen for the voice of the Master.

The Helping Finger. (806)

The car was not crowded, but the tired little woman, who had scrambled on at a busy corner, found difficulty enough in finding room for both herself and the unwieldy parcel she carried, as more active passengers took possession of the empty seats. As she finally wedged herself into a space at the extreme edge, the string, none too securely tied above the parcel, slipped off, and for the next few minutes the stiff fingers were busy trying to retie the knot that seemed so unwilling to stay in place.

Just as the string had slipped out of the trembling fingers for the third time, a firmly gloved finger was placed in the center of the refractory knot, and in a moment it was securely tied, and a bright-faced young girl nodded cheerfully in acknowledgment of the word of thanks, as the owner of the parcel hurriedly left the car to transfer to another line.

"Member of some 'Helping Hand Society', see?" remarked an acquaintance as the girl slowed up and the girl made ready to step off.

"No, only a 'Helping Finger Society' with membership of one," the girl laughed back as the car moved on. "Some cases don't require the whole hand."

There is only one qualification for membership of this society—wide open eyes that see where little helps are needed. Sometimes you may look right straight at the need of help without seeing it.

What Puzzles the Japanese. (807)

An officer from Japan visiting this country, while looking about a big city, saw a man stop milk cart. "Is he going to arrest the man?" asked. "No," was the answer; he must see at the milk sold by this man is pure with no water or chalk mixed in with it."

"Would chalk or water poison the milk?" "No, but the people want pure milk if they pay for it."

Passing a public house, a man staggered out, struck his head against a lamp post, and fell on the pavement.

"What is the matter with that man?"

"He is full of bad whiskey."

"Is it poison?"

"Yes; a deadly poison," was the reply.

"Do you watch the selling of whiskey as you do the milk?" asked the Jap.

"No."

At the market they found a man looking at the meat to see if it was healthy.

"I can't understand your country," said the Jap. "You watch the meat and the milk and men sell whiskey as much as they please."

A Danish Legend. (808)

There is a poetical church in Denmark, built on high bluffs near the sea. Once there was a skipper in danger on the sea, and he prayed to be saved, and he made the promise to the Lord that if he were saved he would build a church on the spot where he landed. The place is called "Steen's Klint." So he built the church, but it was placed so near the sea that it would have fallen into the waters long ago; but, as the legend goes, every Christmas night it is moved a few feet farther towards the land. The lesson in the legend is this: If we do not every year, from year to year, move a little farther in on the solid ground of faith closer to God, we shall be swallowed up by the waves of worldliness and sin.

The Man Who Got Up. (809)

The car stopped at a corner and a woman carrying a crutch climbed on the front step and came in by the door next to a sad-faced man. She did not seem to be lame exactly, as she held the crutch in her hand while she mounted the step unaided and pushed her way inside, but she seemed tired, and was evidently vexed at finding the car full.

The sad-faced man looked at her for a moment and then he turned questioningly to his fellow passengers, but no one offered the woman with the crutch a seat. After a moment's hesitation the sad-faced man touched her on the elbow and reached for the strap above his head as he stood up and offered her his seat.

She took it without a word of thanks, and arranged her gown as the man reached for another strap and swung himself down so that he could still peer through the windows of the car at the passing throngs and watch for his stopping place. It came along presently, and as the car slowed up he begged the passengers who had been sitting next him to allow him to get something from under the seat.

They moved their feet fretfully aside and one of them reached down and got hold of something, asking the sad-faced man if that was his. Hanging on to one strap with his left hand, stretching out the other, he said it was, and after adjusting a pair of crutches under his armpits and smiling faintly at the woman to whom he had given his seat, he thanked the conductor for helping him off the car, and went his way.

Do You Want Him? (810)

That was a fine piece of oratory recently when a lecturer, speaking of the drinking young man, said, "The railroads don't want him, the ocean liners don't want him, the banks don't want him, the merchants don't want him." Then, referring to an advertisement of a publican for a bartender who does not drink, "the publican does not want him." Turning with his most winsome smile to the audience, he said, "Now, girls, do you want him?" But, thank God, Jesus wants him, and the angels in heaven rejoice when he repents.

Humanity and High Character. (811)

A little girl, walking the city with her father, saw some workmen on top of a building many stories high, and she asked, "Father, what are those boys doing up there?" He replied that they were not boys, but men who looked like boys because they were so high.

The little girl meditated for a moment, then said solemnly, "They won't amount to much when they get to heaven, will they?"

The question gave the father food for thought. As we rise towards heaven, self becomes smaller, until, by and by, when we reach the height of the heavenly character, self will not amount to much.

Humility is born of clear vision of the high spiritual value.

Costs. (790)

Ezek. 16:49; Jer. 12:17; Hos. 9:12.

The cost of tolerated vice to the national may be viewed under two heads:

Financial—In Chicago \$15,000,000 are devoted to this purpose annually. This makes an average per capita for the city of \$7.50 per year. Upon this basis the 50 cities of the United States with over 100,000 population will contribute the sum of \$136,482,557.50 each year to vice. This is an enormous sum to set down as "waste."

Depopulation—One marriage in every seven in the United States is sterile. Fifty per cent of the sterility of wives and 25 per cent of the sterility of husbands is attributable to "G." A large per cent of miscarriages and infant mortality is due to "S." "No disease has such a murderous influence on offspring." In France "S" is responsible for the death of 20,000 children annually. In all nations, ages and religions a vast mass of irregular indulgences has appeared, which has probably contributed more than any other single cause to the misery and degradation of man. Morrow says "S" is the only disease which is transmitted in full virulence to the offspring."

Illustrations of Patriotism

THOMAS H. WARNER.

Josh. 1:6-8; 1 Chron. 19:13; Neh. 2:3; Psa. 137:1; Isa. 66:10.

Patriots Needed. (812)

Such is our state! in a tempestuous sea,
With all the crew raging in mutiny!
No duty followed, none to reef a sail,
To work the vessel, or to pump or bail;
All is abandoned, and without a check
The mighty sea comes sweeping o'er the deck,
Our steersman, hitherto so bold and steady,
Active and able, is deposed already.
No discipline, no sense of order felt,
The daily messes are unduly dealt.
The goods are plundered, those that ought to
keep

Strict watch, are idly skulking or asleep.
All that is left of order or command
Committed wholly to the basest hand.
In such a case, my friend, I needs must think
It were no marvel though the vessel sink.
This riddle to my worthy friends I tell,
But a shrewd knave will understand it well.

—From "The Ship of State," by Theognis.

Japanese Patriots. (813)

In a temple in Japan I saw coils of rope
made for the use of the navy in the Russian-
Japanese war. They were made by the women
of Northern Japan from their own hair.—Pres.
Thwing.

A Chinese Patriot. (814)

Hwuy, of Lew-hea was not ashamed to serve
an impure prince. Nor did he think it low to
be an inferior officer. When advanced to em-
ployment, he did not conceal his virtue, but
made it a point to carry out his principles.
When dismissed and left without office, he did
not murmur. When straightened by poverty,
he did not grieve. When thrown into the com-
pany of village people he was quite at ease,
and could not bear to leave them. He had a
saying: "You are you, and I am I. Although
you stand by my side with breast and arms
bare, or with your body naked, how can you
defile me?"

A Polish Patriot. (815)

An old German writer once said that judges
and magistrates are the physicians of the state,
and sins are the diseases of it. What matters
it whether a gangrene begin at the head or the
heel? It will kill if the part that is diseased
be not cut off; except for this difference, that
the head being nearer the heart, a gangrene in
the head will kill sooner than that which is in
the heel. Even so will the sins of great ones
overthrow a state sooner than those of the
meainer sort. Therefore, wise was that advice
of Sigismund, the Emperor, when, upon a motion
to reform the church, one said, "Let us
begin at the minorities." "Nay, rather," said
the Emperor, "let us begin at the majorities;
for if the great ones be good, the meainer can-
not be easily ill; but if the mean ones be ever
so good, the great will be nothing the better."

An English Patriot. (816)

In the reign of Charles I, the fees of
Henry Vane's office as treasurer of the na-
tion amounted to 30,000 pounds per annum. He
acquainted parliament with the fact, and said
that such profit was a shameful robbery
to the public. He offered to give up his place
and for an agent to take his place on a salary
of 200 pounds a year. Parliament readily
assented, and settled on him an annuity of 1,200
pounds.

A Canadian Patriot. (817)

Laurier, the Liberal leader of Canada, a
Catholic, refuses to be dictated to by the Ca-
tholic officials. He once said: "Whenever
I shall become my duty to take a stand upon
any question whatever, that stand I will re-
take from the point of view of Roman Ca-
tholicism, nor from the point of view of Pro-
testantism, but from a point of view which
appeal to the consciences of all men, irrespec-
tive of their faith; from the point of view
of men who love justice, freedom and toleration."

An Illinois Patriot. (818)

"I never knew what it was to pray until
I went into this political work," said an influ-
ential member of the Municipal Voters' League
of Illinois to his pastor recently in a momen-
t of self-revelation rare in the life of one
given to much speaking concerning his reli-
gious experiences. The programs and parti-
es for reforming Illinois politics have become
so numerous that a new organization on harmo-
nization has just been launched. But when
the Lorimer League goes before the public wear-
ing as its livery the name of Lincoln it is tis-
sued for the churches to revive the good old cus-
tom of a day of fasting and prayer. Doubtless
"This kind goeth not forth, but by prayer and
fasting."—Congregationalist.

An Ohio Patriot. (819)

Representative Jesse Roberts of Ohio has
emphasized the square deal in an original and
effective way. He has returned to the state
treasurer for cancellation his vouchers for \$1,
increase of salary and \$664 of 12 cent mileage
which he believes he has no moral right to
accept.

There is law for both these payments, but
Mr. Roberts believes that a law cannot make
a wrong right, and that both the increased
salary and that 12-cent mileage were wrong.
He is exactly right about this. Every law that
votes a dollar into a man's pocket that he does
not earn is an unjust law, to be ignored and
defied by every faithful man.

In the days of the old salary grab, one Con-
gressman, who voted against it, took it, saying
he was a law-abiding man, and the law gave
him the money. But he never went back to
Congress, and the memory of an otherwise
honorable life has faded into the recollection
of a salary grab. So it will be with all who
think they can reverse God's law, that nothing
comes from nothing.—Ohio State Journal.

Illustrations and Comments

W.M. BARNES LOWER.

Posing.

(820)

Our nation is an example in remembering its national heroes. Sufficient funds were raised for a monument to Ensign Worth Bagley, who was killed at Cardenas, Cuba, during the Spanish-American war. The monument was erected in Raleigh, North Carolina. His brother, David Worth Bagley, posed for the figure, as it is said by friends who knew them that he is a counterpart of his hero-brother. To pose is to attitudinize, to assume or affect a certain character. In this instance the living brother affects the character of the dead one. The Christian is one who is supposed to live and be like Christ. Many there are who only pose at it. They only affect Christ-likeness. Outwardly they may bear some resemblance to the Great Teacher, but when you touch them you will find them cold and hard and as lifeless as a marble statue.

Hatred.

(821)

The chemistry of thought is one of the latest researches. Science tells us that a change of mental status changes the elements of the perspiration. When there is anger in the heart there is ejected in the perspiration a brown substance; sorrow ejects a gray substance; remorse a pink substance; hate ejects the deadliest poison known to science. In one hour of intense hatred sufficient of this poison will be ejected to kill eighty men. Whether this is true or not, we know that hatred itself will always drive the temperature above normal. When it is violent it sinks us below the level of those whom we hate. A man should not allow himself to hate even his enemies, for that hatred will rise of itself in the hearts of others. "As you measure out to others they will measure back to you."

The "Old Guard."

(822)

The remnant of the "old guard" at Philadelphia that won distinction during the Civil War left the City of Brotherly Love recently for a reunion on the historic field of Antietam. The visit lasted three days and marked the anniversary of the battle of Antietam, which resulted in the Union forces checking the advance of the Confederates after a hard struggle. The veterans took with them their regimental colors, tattered and torn by bullets, and carried them over the same ground over which they floated in 1862. Upon their arrival at Antietam the old soldiers attended service in the Dunkard church, which stands almost in the center of the field and which was used as a hospital for Union soldiers during the war. Every church, like every army corps, has its "old guard." The trusted and tried members of the session and board of trustees of every church form the "old guard" of that church. They are the ones who have stood in the thickest of the conflict. They are the ones who charged upon the enemy when the sheriff's hammer was about to knock down the church to the highest bidder. They are the ones who

stand by in serried ranks and guard the sacred ground in the absence of the pastor. The old guard rarely takes a vacation. They stand by the stuff when the church has gone into camp for the summer.

A Foolish Handicap.

(823)

It is said that on the night of February 7, 1904, a small Japanese gunboat, lying under the guns of the Russian gunboat Variag in Chemulpo harbor, slipped her cable and drifted down to a position between the British cruiser Talbot and the United States cruiser Vicksburg for protection. Her final disappearance from the harbor under cover of night awakened the captain of the Variag to a perception of his cruel dilemma. Then came the Japanese ultimatum compelling him to leave port. He still had a chance to escape, for the Variag was very much faster than any of the Japanese warships, but he foolishly determined to handicap himself towing the slow little tub Korietz, instead of taking her crew on board and scuttling her. Unable to avail himself of his ship's speed, he was, of course, helpless and went out to certain destruction.

A young man with every chance to succeed in life ties himself to some dissolute companion who drags him to destruction.

Austere Vows.

(824)

One who enters the convent of the Carmelites, in Baltimore, must take austere vows. This religious order is one that clings to mediaeval austerity. After taking the vows one can never see a relative, not even parents, except through a grating and with a heavy serge veil covering the face. The members abstain perpetually from meat, using nuts, beans and cereals as a substitute. They neither teach nor sew, but spend their time in prayer and meditation, and as a relief are permitted each day to dig in the convent cemetery a little earth out of what will be their graves. Vows are easily made but more easily broken. To keep such an austere vow one must run away from the world. It might be questioned if this is the best use a life can be put to. Certainly prayer is a good thing, and we should all pray more than we do. But the experiences which result from prayer are to be passed on to the world. The value of our religion is in its relation to others. How does what we have affect others? In place of digging my own grave as a pastime, may I help to bear the sorrows of others. In place of looking into the cold, dark earth, let me look up into the painted sky and bathe my soul in the warmth of heaven. In place of saving just my own soul, may I be the means of helping others by my prayers and alms. May I keep myself pure, not by running away from the world, but, like my Master, go about doing good. May I be so busy helping others to a better life that I forget the sorrows and passion of my own.

In the long voyage from Calcutta the crew of a German steamship lived in hourly terror from a big cobra whose bite is fatal. The cobra had a box to himself, but such was the sinuous strength of the reptile that it was able to break open the stout slat that kept it within the box. A hunt was made which proved fruitless as there were a hundred places aboard the ship where it could coil in hiding and not be found. One sailor was killed while moving along the deck, being bitten, before it was known that the snake had broken out. The one who carries in his breast hatred for any of his fellows carries a serpent whose sting is as deadly as any cobra. To take into life such a disposition, to harbor wrong feelings, is to take on board a dangerous cargo. Bad thoughts quickly ripen into bad actions. Man is a thinking being and what he must aim at is to turn his thoughts the right way. The soul is always tinged with the color and complexion of its own thoughts. To carry a cargo of bad thoughts is to harbor a cobra in the soul that will at last destroy the soul.

Several years ago the beautiful marble statues representing the Angel of the Annunciation and the Angel of the Resurrection at the entrance of Belmont Chapel of the Episcopal Cathedral, New York City, were broken in pieces by the sculptor. Gutzon Borglum, the sculptor, was angry because of the criticism that his work called forth. He had represented these angels as female figures after examining more than 200 statues, in which he could not find the idea of masculinity. The church committee advanced no idea as to what the figures should embody, except that they should be men. Mr. Borglum kept the faces of the two angels and the hand of one. This is the way that many people destroy the idols that are so fascinating to them. If they break them in pieces they are sure to keep some of the pieces. If you keep the face or hand of your idol you might as well keep the whole idol. The parts are constant reminders of the whole. St. John considered idol worship so dangerous that he closes his first epistle with the words, "Little children, keep yourselves from idols." A man's idol is not necessarily an image of gold; it may be a child of clay, wealth, fame, position, success or business, anything which absorbs unduly the affection and attention. Christianity allows no idols. As Dagon fell before the Ark of the Covenant so have all the gods of the Pantheon fallen before the power of the Cross. Christianity smashes all graven images and in their place sets before us the Christ, the true image of God.

Experts now speak of a set of men, whom they call "spent men." These men, who are nervous wrecks at 35 or 40 years, were put into the factory at twelve, and the constitution has been permanently injured by overworking and underfeeding. A spent man means a spent force. We respect the spent force of age that has worked itself out at 75 or 80 years, but we are made sad at the sight

of a spent force at 30. The pathway of life is hedged in with these spent forces. There is that man sitting yonder in the public park paralyzed and begging alms, a spent force at 30 due to a life of lust. There is a man in the cell of the asylum, chained behind an iron grating, mind a blank, the spent force of rum. There is that body floating on the bosom of yonder stream—some mother's boy cradled in tenderness and virtue, a suicide, the spent force of a wasted career. There is that poor daughter of vice, lying on a bed in the hospital, burning with a fever, tenderly nurtured in childhood; some father has fondly caressed this daughter and implanted a kiss on the tender cheek and brow with the words, "Good night, little girl—good night!" There she lies, the spent force of the whirlwind of passion. Poor, battered, broken, bedraggled humanity, the wrecks of time, the spent forces of this world. Let us hope that a good God has yet a world where these spent-forces will be quickened to life.

MERE BOOKKEEPING.

Lady, who is well known as an ardent worker in the interest of the Romish Church, wrote to the Duke of, who was equally well known as a sturdy Protestant, that she was greatly interested in a Roman Catholic charity, and, knowing the duke's wide benevolence, had ventured to put down his name for one thousand pounds. The duke wrote back: "Dear Lady: it is a curious coincidence that, just before I got your letter, I had put down your name for a like sum to the English Mission for Converting Irish Catholics. So no money need pass between us."

QUICK OF COMPREHENSION.

A celebrated Scottish lawyer had to address the Ca'edonian equivalent of our Supreme Court. His "pleading" occupied an entire day. After seven hours of almost continuous oratory he went home to supper, and was asked to conduct family worship. And as he was exhausted, his devotions were brief.

"I am ashamed of ye," said the old mother, "To think ye could talk for seven hours up at the court and dismiss your Maker in seven minutes."

"Ay, verra true," was the reply, "but ye maun mind that the Lord isnae sae dull in the uptake as the judge-bodies."

Christ is with us always. It is not holiness but it is Jesus the holy one. It is not meekness, it is Jesus the meek one. It is not purity, it is Jesus the pure one. Jesus, Jesus, Jesus not it, not an experience, not emotion, no faith, but Jesus.

You have been worrying about your faith. Give it up! Do not think about your faith, think about Jesus, and you will have faith without knowing it. You have been worrying about your feeling. It does not matter, it goes up and down with the barometer. Have done with it, and live in the presence of Jesus—Meyer.

THE ECCLESIASTICAL YEAR—AUGUST

G. B. F. HALLOCK, D. D.

The Sabbath

One of the greatest blessings that God has given to the world is the Sabbath day, but it is a blessing too often abused. In the dawn of the world's history, when a fresh, fair and beautiful world, unmarred by a taint of sin or a suggestion of decay, stretched before its Creator, he rested from his labors, and blessed and sanctified the day on which he rested, and that day stands as an eternal monument to the mercy of God in thinking of the physical and spiritual life of his children. A burden of labor rests upon the world, and if rest was necessary then how much more urgent the need of this later day. It was not long before men began to oppress and lay heavy burdens upon their fellowmen. Avarice awoke and by its demands made the lives of many bitter. But the purpose of the Sabbath has not been changed; it still remains a day of rest and worship, and each one must appropriate its blessings to himself if he would enjoy the full measure of benediction that comes to those who spend it rightly.

It is the duty of ministers and of Christians generally to speak out on the Sabbath question, calling attention to the sacredness of the Lord's Day and the duty of its proper observance. Sometimes we think the greatest amount of Sabbath desecration occurs in the month of August. It is the very time for pastors to stiffen up the backbone of their members and to speak out in warning to the worldly in the community.

Suggestive Texts and Themes. (828)

The Sacred Day: Matt. 12:1-13.

Ways of Using the Sabbath: Mark 1:21-34.

Knowledge of God Increased by Sabbath Keeping: Ezek. 20:12, 19, 20.

The Abiding Law Regarding Sabbath Observance: Mic. 6:6-8.

Three Essentials of a Well-Spent Sabbath: Gen. 2:3; Ex. 20:8; Psa. 95:6.

How Can We Enrich Our Sabbaths? I. By church-going, Luke 4:16-19. II. By Bible study, Psa. 1:1-3. III. By kindly deeds, Matt. 12:9-13. IV. By visitation, Jas. 1:26, 27. V. By restfulness, Ex. 20:8-11. VI. By service, Mark 6:1-6.

Why Observe the Lord's Day? I: It is a day of rest, Ex. 20:8-11. II: It is a day of worship, Isa. 58:13, 14. III: It is a day of holy memories, John 20:19-23. IV: It is a day of loving service, Mark 3:1-6. V: It is a pattern for all our days, Rom. 14:5-12.

The Lord's Day: How to Keep it Holy: Luke 6:8-10; Rev. 1:9-19.

A Sane Sabbath: "I was in the Spirit on the Lord's Day." Rev. 1:10.

In Memory of Our Lord: "Upon the first day of the week, when the disciples came together to break bread." Acts 20:17.

A Day of Communion and Charity: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." 1 Cor. 16:2.

Communion Sunday

The Way of Sunday: Gen. 2:1-3.

The Sabbath a Type of Heaven: Heb. 4:4-9.

The Blessing of Rest: Gen. 2:1-3.

Deliverance for Toil: Exod. 20:9-11.

Sabbath Benefits: Isa. 58:1-14.

A Staunch Sabbath-Keeper: Neh. 13:15-22.

The Sabbath a Day for Public Worship: Acts 20:7.

The Consecration of One Day in Seven: Jer. 17:1-27.

The Sabbath a Necessity: Mark 2:27. It meets our (1) physical need; (2) moral need; (3) social need; (4) intellectual need; (5) spiritual need.

The Lord's Day With the Lord: Rev. 1:12, 13.

The Holy Man and the Holy Day: Rev. 1:10.

The Crown of the Week: Jer. 17:1-27.

The Pearl of Days: Mark 16:2.

Jesus Lord of the Sabbath: Luke 4:16-24.

The True Principle of Sabbath Keeping: Matt. 12:5-8.

A Holy Keepsake: "Remember the Sabbath day to keep it holy." Ex. 20:8.

Doing Good on the Sabbath: "Wherefore it is lawful to do well on the Sabbath day." Matt. 12:12.

Promises to Those Who Gather in God's House: Matt. 18:19, 20.

Made For Man. (829)

"The Sabbath was made for man." Mark 2:27.

1. "The Sabbath is made for man." It is an institution given of God. It is a boon and not a burden.

2. The maintenance of the Sabbath is essential to the success of the gospel, and hence to the well-being of the race.

3. There is just now in our country an amazing disregard and desecration of the Sabbath.

4. The Christian church itself has very largely fallen into this sin of Sabbath desecration.

5. The remedy for the evil lies primarily with the church.

6. If the church cannot save the Sabbath, it can neither save itself nor the world.—Rev. James Brand, D. D.

How Can We Enrich Our Sabbaths? (830)

Mark 2:23-28.

How can we enrich our Sabbaths?

I. By resistance to injustice. (1) in avoiding all negligible work ourselves. Luke 23:55, 56. (2) In doing as little as possible to make unnecessary work for others. Ex. 20:10. (3) In undoing heavy burdens from the oppressed. Isa. 58:6.

II. By raising social standards. (1) In a preparation. Luke 23:54. (2) In avoiding indolence. Psa. 57:8; Mark 1:35. (3) By works

of mercy. Luke 14:3-5. (4) Rest in working for others' good. John 5:16, 17. (5) Through making a happy day for our families, the afflicted and destitute. Isa. 58:7.

III. By deepening religious interests and meaning. (1) Through secret devotions. Matt. 6:6. (2) Through regular public worship. Heb. 10:25. (3) Testing all social pleasure by its spiritual value. 1 Cor. 10:31. (4) Through delight in God's will. Isa. 58:13, 14.—Harry R. Hole.

Sanctifying the Sabbath. (831)

Ezek. 20:12-19.

When the Lord says that he has given the Sabbath as a sign between himself and us he thinks and speaks of it as a man might speak of an engagement ring or a wedding ring given as a sign of lifelong love between himself and the woman whom he chooses as his wife. If she regards that love sacredly and honestly, she will manifest it, in one way, by scrupulous care for the ring which she has accepted from him.

Those who regard God reverently and are intent on honoring him will remember his Sabbaths, and will keep them holy. Like all sacred things, they will regard the Sabbath as connected with God himself, and will no more treat it with indignity than they would God's word, his church or his sacraments. The Sabbath stands for God among men, and the treatment which men accord to it shows what they think of God.

To sanctify the Sabbath means to observe it according to the divine intention. It cannot be made holy by us, but it can be treated as holy. God makes it holy, but we may either honor it or pollute it. The people with whom God expresses his displeasure pollute it. They treated it as an unclean thing or an unholy institution. They disobeyed God. They dishonored him by treating his Sabbath with indignity.

When an animal was to be sacrificed upon God's altar under the old Jewish dispensation the animal was said to be sanctified. That is, it was set apart from others, and was devoted to this sacred purpose. In this sense Christ said that he sanctified himself. Of course, to sanctify means, absolutely, to make holy, but that which is already holy can not be made holy. Christ was already holy, but he sanctified himself by setting himself apart to the holy sacrifice which he was to make of himself.

Now, as the animal was set apart for holy uses, and as Christ set himself apart for his holy self-sacrifice for sin, we are to set apart the one day of the week that is ordained of God for the holy use which he intended. We are to regard it not as a secular day, but as a holy day. We are not to allow ordinary duties or recreations to occupy its hours. We are to reserve it for sacred service and for spiritual life.

A Staunch Sabbath-Keeper. (832)

Neh. 13:15-22.

If there could be any excuse for Sabbath-breaking, it would seem that the people of Judea had that excuse at the time of the restoration; but Nehemiah drew the law on everybody, from the nobles on down to the most

humble man. His words were influential when he called attention to the evil that their thers had entailed upon them by just that kind of work. "Yet ye bring more wrath upon Israel by profaning the Sabbath," was his deliberate statement. Nehemiah not only preached, but he enforced the law, and did all in his power to make the Sabbath a holy day.

The Sabbath Was Made for Automobiles. (833)

The Sabbath was made for automobile drivers. It would be the modern version of Christ's words in Mark 2:27. It's not a bit of use to kill the automobile. Either it is here to stay, or it isn't. A few years ago some ministers were preaching against the bicycle because it robbed the Sunday morning congregation. Now where is the bicycle?

Who knows but the air-ship will displace the automobile to as great an extent?

The trouble is not with the thing, but with men. All these inventions are simply tests of our balance of mind. Human nature is matured by having some wrong tendency to fight down, some excess to guard against.

Do you believe that fewer people go to church now than before the bicycle was invented? I don't. We must appraise these things as they come, and put them in the proper places. We will work out for ourselves a normal rest-day.

The Sabbath was not made for the "jockey rider," nor for the "high-flyer," but for man. Not a man, but all men. And we shall work out this problem, as we are trying to work out every one, so as to give all classes and conditions of men a fair chance. We are not going in for arbitration and "trust-busting" for humanity's sake, and at the same time fostering a Sabbath that will make one set of men cat to the pleasure-seeking of another set seven days in the week.

The Sabbath that was "made for man" will be a sane, reasonable, fair, restful, uplifting Sabbath.—Rev. John F. Cowan, D. D.

Why He Fished. (834)

A minister, observing a lad, with his fishing pole on his shoulder, starting for the river on a Sunday morning, said, "My boy, the Sabbath day was given you for rest." The boy quickly replied, "I ain't tired!" We must find other reasons for Sabbath observance, especially for folks who are "not tired." And there are other and higher reasons, many of them. There are reasons that have to do not alone with our physical, but with our moral, social, intellectual and spiritual need.—H.

Where to Seek Jesus Sunday Afternoon. (835)

If you are looking for the company of Jesus on Sunday afternoon, tell me where you would most expect to find him.

I used to go down to teach in a mission Sunday School where teachers were scarce and children were rude and my boys talked about the number of times they had been "pinched" and after a while I found Jesus there trying to do for those paralyzed souls what he did for the paralyzed body on the Sabbath day in Capernaum.—Rev. John F. Cowan, D. D.

Learning the City. (836)

"Rather a dull day, auntie," said a preacher to an old black saint of his congregation at the close of a dreary, rainy and cold Sunday. "Why, no," she replied. "Bress the Lord, massa minister, de ole woman's been all over the New Jerusalem today."

Sunday is a good day to get acquainted with the sights and sounds, the occupations and the spirit of the New Jerusalem.—H.

The Grasping Minority. (837)

Why is it right for the nation and the states to impose Sabbath laws even upon those that do not recognize the religious obligations of this day? Because God has written the necessity for a Sabbath upon the very constitution of man. It has been proved by exact modern physiological measurement that the bodily energy used up during the day is not fully restored by the night's sleep, so that we must have an additional rest for a whole day once a week, or the physical strength gradually lessens. During the French revolution an experiment was made with a national rest day every ten days, but it was found insufficient.

Sunday laws are the best friends of the laborers. The fierce competition of modern business forces Sunday labor upon the reasonable majority if the grasping minority insist upon it. "In a New York town, all the barbers in the place except one, petitioned the city council to pass an ordinance closing their shops on the Sabbath. That one rendered a law necessary to protect the rights of the others. Under our civilization the liberty of rest for each is secured only by a law of rest for all."—Josiah Strong, D. D.

The Year 'Round. (838)

"It is estimated that since the introduction of the Sunday newspaper not less than 150,000 compositors and pressmen and others are kept at work seven days in the week, 365 days in the year. A reporter was asked, not long since, 'Do you have one-seventh of your time for rest?' 'No,' said he, 'nor one-seventy-seventh. We have no time, regularly given, that we can call our own!'"—David J. Burrell, D. D.

Sabbath Sunshine. (839)

It is said that some old makers of violins never regarded an instrument as finished until it had been so placed that it was seasoned in the light of the sun. They thought it could not respond properly to the skill of the musician until it had been saturated in sunlight. Man is a wondrous instrument, and he needs the Sabbath in which to let the light of the Sun of Righteousness shine upon and through him, so as to bring out all the spiritual music of his nature.

Liberty and Law. (840)

A canvass of shops open on Sunday in London showed that ninety-five per cent. wished to close if their competitors would also close.

Every trade should, therefore, petition state and city governments to close them up by the only "agreement" that will last; one that has a policeman behind it for the mean man who always breaks such an agreement when

there is nothing but his own bankrupt honor behind it.

"The liberty of rest for each demands a law of rest for all."—Wilbur F. Crafts, D. D.

The Wide, Clear View. (841)

When a gentleman was inspecting a house in Newcastle, with a view to hiring it, the landlord took him to an upper window, and said, "You can see Durham Cathedral from this window on Sunday." "Why on Sunday above any other day?" inquired the man. "Because on that day there is no smoke from those tall chimneys." Blessed is the Sabbath when the earth-smoke of care and turmoil no longer clouds our view.—Rev. Charles H. Spurgeon.

A Statesman's Sabbath. (842)

When John Quincy Adams was Minister to the Court of Holland he joined a society of learned men who met once a week for mutual improvement. Mr. Adams, though one of the youngest members, soon became a great favorite; his finely trained mind and delightful conversation won him many friends, and, receiving as much enjoyment as he gave, he was always punctually present.

On one occasion, however, so the story runs, the meeting was adjourned to Sunday evening. Mr. Adams was not there. It was appointed on the next Sunday evening. Mr. Adams was not there. His fellow-members noticed and regretted his absence. On the third Sunday evening it met, Mr. Adams' chair was still vacant. Many were surprised that he who formerly was so prompt and punctual should thus suddenly break off. How did it happen? The press of business, it was supposed, kept him away.

At last the meetings were returned to a week-day evening, and lo! there was Mr. Adams in his place, brilliant and delightful as ever. The members welcomed him back and expressed their sorrow that press of business, or the duties of his office, should so long have deprived them of his company. Did he let go as the reason.

"No business engagements hindered me," replied he; "you met on the Lord's day; that is a day devoted to religious uses by me."

He told them he had been brought up in a land where the Sabbath was strictly observed; and from all that he had felt and seen he was convinced of the unspeakable advantages arising from a faithful observation of it.

John Quincy Adams' example of moral courage is a safe one to follow.

Enriching Our Sabbaths. (843)

We can enrich our Sabbaths by preparing for them the day before. It is astonishing how many menial tasks are left till Sunday morning. Some people are so busy Sunday morning that they can't get to church service on time. The best rule for Sabbath enrichment is "to be in the Spirit on the Lord's Day"; to do nothing that could have been done the day before, and to enrich the spiritual life by Christian service and thought.—A. J. S.

Healing on the Sabbath. (845)

"A man which had his hand withered," etc.
Matt. 12:10-13.

Some time ago when studying this chapter in the Hebrew New Testament with a class of Jewish schoolboys, I asked them what they thought about Christ's action. One boy said that as the man's infirmity had likely been of long standing, he could easily have waited one day more. Another said that it would have saved trouble if Jesus had deferred the cure till the next day. A third maintained that there had been no infringement of the Sabbath law because the act of healing had not involved any manual operation. Finally the discussion was broken up by the question of a blind boy in the class, "What would you have preferred if you had had the withered hand?"

—George M. Mackie, D. D.

What Is Lawful? (846)

"Behold thy disciples do that which is not lawful to do upon the Sabbath day." Matt. 12:2.

The offense in the case of the disciples was that of doing work on the Sabbath day, because the hands thus became improvised millstones for grinding wheat! Among the rabbis the Sabbath has always been a dripping roast of disputation. Thus a handkerchief may not be carried in the pocket on that day, but if it be worn around the neck it becomes an article of clothing, and the law is not infringed. Similarly there are reasons for and against putting out a fire if the house or one's clothing should catch fire on that day. Thus also riding on horseback is unlawful, not because there is any prohibition against sitting on a saddle any more than on a chair, but to hold the reins and the necessary stick would be an act of labor. Jewish punctiliousness includes the atmosphere immediately in front of the thin end of the wedge.—George M. Mackie, D. D.

The Sooner the Better. (847)

A Chinaman, Lung Who, has a laundry on West Fifth street, Dayton, Ohio. He is a member of the Fourth Reformed Church. His pastor says that he has not been coming to services for some time, and when he meets Mr. Who on the street he begins to excuse himself, even before his pastor gets a chance to inquire. "Me no time; 'Mericans get collars on Sunday morning." This Chinaman paid for one of the memorial windows in their splendid church, which was built just a few years ago. What do you suppose this Chinaman thinks of Christianity? What is he writing home to his relatives and friends about it? How can missionaries in China make such things consistent to those they are trying to reach?

The influence of Christianity should be made to permeate our whole land, so that the millions from every nation shall see our religion demonstrated in deeds by those who live in this Christian land. This is the task before the church today.—Religious Telescope.

Make Sabbath-Keeping a Habit. (848)

The man who thinks he can atone for six days' wickedness by one day of Sabbath-keeping is sadly deceived. God does not permit

such a sinful use of the six days. All the time belongs to him. He gives us six days to pursue our secular vocations, but not in sinful ways. The need for rest runs through all nature. If machines or animals are worked seven days in the week, they will not work as many hours by far as if allowed to rest one day in seven. The razor of the barbershop demands rest, and will refuse to work without it; and the razor is but a type of the universe, the body and soul of men included. The Sabbath should be the most royal day of the week. It lifts us more closely to the Prince of Peace, and the King of kings. If the keeping of the Sabbath correctly has not yet become a habit, the consecration is not as deep and as thorough as it ought to be.—Religious Telescope.

Rest-Day Larceny. (849)

Matt. 12:1-13.

In Korea market day comes every fifth day. It is the time when more goods are sold and more money is made than on the other four days together. Every few weeks market day falls on Sunday, and the Korean Christians have had a severe test in Sabbath keeping. They stay away from the market in spite of the sneers and taunts of the neighbors and the financial loss that they endure. On a recent market day over one thousand men and boys were counted in Sunday School in one city—Chun-ju.

What is it that makes the observance of the Lord's Day of value to Koreans, to Americans, or to any other Christians? Is it abstinence from feasting, or labor, or pleasure seeking, or business? Is it the sacrifice of things we like that brings the blessing of God? This was the mistake made by the Jews when they thought that what a man did not do made him a good Jew—a true follower of Jehovah.

The teaching of Jesus is that the man's good use of time is pleasing to God, rather than mere abstinence from things prohibited. The Lord's Day is to be used as a day of worship and service rather than as a day of idleness, selfish enjoyment, and carping criticism.

All things are sacred to the Christian, but there is a special sacredness in the Lord's name, the Lord's Day, the Lord's Word, the Lord's house, the Lord's money, the Lord's servant. Are not Christians in danger of going to the opposite extreme from the Jews and claiming that because they belong to God, and all they have belongs to him, therefore they may freely use all for their own purposes? As the negro slave argued, "It isn't stealin' to take massa's chickens to feed massa's nigger."

The sin of robbing God of his time and money and service was illustrated by a Chinese preacher as follows: "It came to pass that a man went to market with a string of seven large copper coins. Seeing a beggar that asked for alms, he gave the poor man six of the coins and kept one for himself. The beggar, instead of being grateful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes—and would you, to whom God has given six days, steal the seventh also?"—Delevan L. Pierson.

A Sabbath Well Spent. (850)

"A Sabbath well spent" should signify four things:

1. A day of rest from toil.
2. A day of relief from the struggle to get money.
3. A day of unselfish helpfulness to other people.
4. A day of reverent worship of almighty God.

Which of these four things is most important the individual Christian has for himself no need to inquire. In his own life he ought to be able to make each Sabbath cover all of them.—The Continent.

The Sabbath for Man. (851)

"The Sabbath was made for man."

Made for his spiritual good, of course, but unspiritual men are dull to understand that. What the dullest can appreciate is the Sabbath that renews his physical vitality by rest from drudgery.

Men who learn thus that Jesus spoke the truth about the Sabbath in its physical benefit will be the readier to believe that there are higher benefits in its spiritual uses.

Moreover, it is this Sabbath value only that the civil law can be brought to support positively. The church cannot expect the state to provide for the spiritual culture of men. But it can expect the state to defend the social right of men to a weekly rest day.

The maintenance of any Sunday law in this nation depends in the final analysis on the fidelity and honesty with which Christian citizens stand for the proposition that men ought to be legally defended from being required to work more than six days in every seven.

Many industrial questions are so complicated by injustices on both sides that the church cannot side with either employees or employers.

But in any dispute that involves Sabbath rest the church should never hesitate for a moment. Instantly and in the most unequivocal fashion it should throw its force behind the workmen who are striving to get their Sundays free from toil.—The Continent.

Sabbath Legislation and Liberty. (852)

When Sabbath legislation is proposed there are some who raise the cry of "blue laws." Governor Folk, of Missouri, says that all laws look blue to the man who wants to break them. "The oft-quoted 'blue laws' of Connecticut," says Johnson's Cyclopedias, "are a pure fiction, first published in London in 1871 by Samuel Peters in revenge for being driven from the colony on account of his obnoxious royalism."

Other opponents of Sabbath legislation cry out "Puritanical Sabbath," another phrase that has been greatly overworked to the prejudice of living issues.

What, then, is the living issue in the question of Sabbath legislation? After the purely religious features of the Sabbath were turned over to the Church to inculcate by the teaching and preaching of God's Word, there remained the question of the weekly rest day as affecting the physical, social, industrial and political well-being of mankind. "The Sabbath was made for man," just as property rights, marriage, the family, etc., were made for man. Thus the Sabbath with its God-given right of rest and its God-given opportunity to worship, called for the protection of the civil power, which God ordained for the very purpose of insuring to every man the enjoyment of his natural rights. Hence emerged the distinction between the Sabbath as a purely religious institution and the Sabbath as a civil institution.

In the language of Mr. Justice Strong, of the United States Supreme Court, "There is abundant justification for our Sabbath laws, regarding them as a mere civil institution, which they are, and he is no friend to the good order and welfare of society who would break them down, or who himself sets an example of disobedience to them."

This, then, is the living issue. Shall the Sabbath, involving interests that belong to man as man, be protected by the arm of the law, or shall the civil power stand by and see these interests sacrificed on the altars of pleasure and of greed? These altars stand side by side.

Communion Sunday

The Lord's Supper is the central act of Christian worship. It is a prophecy, pledge and prelude to that "Supper Table of the Lamb," when we shall sit down with Abraham, and Isaac, and Jacob in the kingdom of Our Father.

But it is more. The time of its recurrence brings to every true pastor a season of hallowed opportunity—opportunity for securing new enlistments for Christ, of speaking home to hearts in words and appeals of confidential affection to his flock, to counsel the young who for the first time have been admitted to the ordinance, to comfort the afflicted who have "eaten their passover with bitter herbs," and to cheer the aged who, it may be with many infirmities, have come to obey their Lord's dying command. From the beginning of the midweek preparation to the closing service of the sacramental Sabbath evening, the pastor has one long and precious opportunity.

Suggestive Texts and Themes. (853)

In the following the suggested texts and themes appear in groups of three, the first in each case being deemed appropriate for the Preparatory Service, the second for the Communion Address, and the third for the sermon on Communion Sunday evening. These are selected from volume, "The Homiletic Year," published by F. M. Barton.

1. **Invited to the Feast.** "Come, for all things are now ready." Luke 14:17.

2. **The King's Guests.** "When the king came in to see the guests." Matt. 22:11.

3. **After Thoughts.** "So when they had dined." John 21:15.

1. **Good to Draw Near to God.** "It is good for me to draw near to God." Psa. 73:28.

2. **The Mount of Privilege.** The transfiguration. Mark 9:1-14.

3. **After the Mountain-top, What?** Work awaiting at its base. Mark 9:14-27.

1. **Duty and Obligation of Christians to Keep the Communion Feast.** "Therefore let us keep the feast." 1 Cor. 5:8.

2. **A Personal Question.** "What mean ye by this service?" Ex. 12:2.

3. **Fulfilling Our Vows.** Jacob building the promised altar. Gen. 35:1-7.

1. **Encouragement for the Timid.** "As for me I will come into thy house in the multitude of thy mercy," etc. Psa. 5:7.

2. **Invited Closer—A Day of Communion.** "Master, where dwellest thou? . . . Come and see." John 1:38, 39.

3. **Being with Jesus Shows.** "They took knowledge of them that they had been with Jesus." Acts 4:13.

1. **Love's Question.** "Lovest thou me?" John 21:16.

2. **Meditation Kindling Love.** "My meditation of him shall be sweet." Psa. 104:34

3. **Practical Religion.** "Faith without works is dead." Jas. 11:20.

1. **Rest in the Midst of Toil.** "Come ye yourselves apart and rest a while." Mark 6:31.

2. **Let Us Draw Near.** "Having, therefore, boldness . . . let us draw near with a true heart," etc. Heb. 10:19-25.

3. **Communion Continued.** "But they constrained him, saying, Abide with us," etc. Luke 24:29.

1. **The Duty of Christians to Study Christ.** "Wherefore, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3:1.

2. **In the Cross of Christ I Glory.** "God forbid that I should glory save in the cross of our Lord Jesus Christ." Gal. 6:14.

3. **Living to Christ.** "For to me to live is Christ." Phil. 1:21.

1. **Christ Our Passover.** "Christ our passover is sacrificed for us." 1 Cor. 5:7.

2. **A Dying Wish Respected.** "This do in remembrance of me." Luke 22:19.

3. **Every One's Life an Open Letter.** "Ye are our epistle, written in our hearts, known and read of all men," etc. 2 Cor. 3:2, 3.

1. **Ecce Homo.** "Pilate saith unto them, Behold the man!" John 19:5.

2. **Watchers at the Cross.** "And the people stood beholding." Luke 23:35.

3. **The Call to Action.** "Why stand ye gazing up into heaven?" Acts 1:11.

1. **Minds Stirred to Remembrance.** "I stir up your pure minds by way of remembrance." 2 Peter 3:1.

2. **My Substitute—Personal Appropriation.** "Who loved me and gave himself for me." Gal. 2:20.

3. **Christian Unselfishness.** "For even Christ pleased not himself." Rom. 15:3.

1. **Song of the Pilgrims.** Psa. 84.

2. **Under His Shadow.** "I sat under his shadow with great delight." Song of Solomon 2:3.

3. **The Motive.** "For my sake." Mark 10:29.

The Lord's Supper.

Matt. 26:26-29.

(854)

I. An institution of this kind accords perfectly with all we know of God's previous dealings with the race. Deity has been accustomed to appoint institutions to commemorate important religious events in history. The departure of the Jews out of Egypt was a great event and the Passover was established to commemorate it. The giving of the law on tables of stone, amid the thunders of Sinai, was a great event and Pentecost was appointed to commemorate it. Shall not then the death of Christ, the central fact in the whole scheme of redemption, have a commemorative institution?

II. This ordinance accords well with all that we know of human nature. We have an intense longing to be remembered. There is a picture entitled "Forgotten." The scene is a desert. As far as the eye can reach in any direction it rests upon a dreary waste. Only one tree can be seen and that is an old oak with broken branches. On one of these branches sits an owl. At the foot of the tree is a grave. Lonely place to take the last sleep! The title of the picture was "Forgotten." From such a fate human nature recoils. Our Saviour manifested this human side of his nature when he said: "Do this in remembrance of me."

III. This institution is in harmony with the ancient custom of remembering not the birth-day but the death-day of a person. We remember Washington's Birthday, February 22, but unless you have given it special thought not one of you could tell the day when he died. Had he lived in the days of Christ, however, they would have celebrated the death-day and not the birthday. It is, therefore, with ancient custom that this ordinance commemorates the death of Christ.

IV. This is a symbolical institution. But what is a symbol? Here is our national flag. What is it? Why, it is a piece of cloth upon which appears stars and stripes. Is that all? Was it for that piece of fabric that American soldiers fought and died? That flag is a symbol. It stands for ideas and principles, which that flag represents and for which our soldiers fought. So there is more on this communion-table than bread and wine. These are symbols. They represent ideas. They stand for something. They symbolize all that Calvary witnessed on that dark Friday.

The bread is a symbol of Christ's body. After he had offered thanks he broke the bread. So do we. Why? What is symbolized by the breaking of the loaf? In Old Testament times, at the feast of unleavened bread following the Passover, the bread was broken to signify that the Hebrews in Egypt suffered. We now speak of a "broken heart," meaning a heart that has suffered. Hence in breaking the bread here we symbolize the sufferings of Christ.

But at the Jewish Passover there was a lamb that had been killed. This and the bread were eaten at the old feast. Why does the Lord's Supper have the bread but not the lamb? When the lamb was killed its throat was cut and it bled to death. Every lamb,

thus slain, pointed forward to the Lamb of God whose blood would be shed on the cross. But after that great sacrifice there was to be no more shedding of blood for the remission of sins. Therefore in the Lord's Supper we have not the lamb pointing forward to a sacrifice, but we have the wine a symbol of the blood that has been shed for our redemption.

But while the bread and wine are symbols, they are only symbols. The Church of Rome claims that after the priest has blessed these emblems, the bread is changed into the literal body of Christ and the wine into the literal blood of Christ. A Baptist minister once proposed that the loaf and wine be poisoned, then blessed, then eaten by a priest. The priest declined. The bread and wine are only symbols.

—I. A. S.

The Prospect.

(856)

"I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Matt. 26:29.

From the present we are to look forward to the future. Our Lord is gone to receive a kingdom, he will come in his glory, and in his Father's glory, and all the holy angels with him. He will come to our complete salvation. He will come and introduce us to the inheritance which is incorruptible, undefiled, and that fadeth not away. He will come and confer on us the Father's gift. "Fear not," said he, "little flock, for it is your Father's good pleasure to give you the kingdom." He will come, and "then shall the righteous shine forth as the sun in the kingdom of their Father." Glorious prospect! Let us look forward to it, as Jesus did, while we sit at the feast of love. Let us associate Gethsemane and Calvary with our Lord's descent in the cloud and his glorious reign with his saints. He suffered on earth; he now pleads, waits, and expects in heaven; and he will soon come again to make the song of his saints a great and visible fact: "They sing a new song, saying, Thou art worthy to take the book, and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." Well then may we daily pray, "Thy kingdom come. Thy will be done on earth, as it is in heaven." Well may we call upon our absent Lord, with his ancient Church, "Come, Lord Jesus, come quickly." Oh, for that glorious event, that blessed consummation! Then then shall our beloved Saviour say to us, "Come, ye blessed."

PREPARATION FOR COMMUNION.

Self-Examination.

(857)

1. Am I thankful to my Saviour for all that he has done and suffered for me?
2. When I think of his wounds, is my heart melted?
3. Does the thought of what he endured make me feel the exceeding sinfulness of sin?
4. Am I trusting my entire salvation to Christ?
5. Am I willing to bear reproach and suffering for his sake?

6. Do I deny myself, and take up my cross daily?

Resolutions.

(858)

1. I will never wound my Lord afresh by committing any known sin.

2. When I am despised or spoken against for righteousness' sake, I will meekly bear all, feeling that I am suffering with Christ.

3. I will not be moved by the afflictions which come in my way, knowing that we are "appointed thereunto."

4. When I suffer, I will cheer myself with the thought that soon my troubles will end, and my perfect joy begin.

Prayer.

(859)

O Thou once suffering, but now exalted Redeemer, turn not away from one who greatly needs thy mercy. Look upon a sinner whom thou hast redeemed with thy own most precious blood. I come to thee because thou hast bidden me to come, and my soul needs thy help. When I think of my sins, so great and grievous. I do indeed tremble; but when I behold thy mercies, so great and plentiful, I am encouraged. Remember, O Lord, how many sorrows thou didst endure on my account. O then look upon me in thy compassion, and pity and pardon all my unfaithfulness. Jesus, my hope is in thee.

THE LORD'S SUPPER.

"This do in remembrance of me." Luke 22:19.

There is a very precious relation of this supper to those who partake of it, and I beg your most careful attention to this, that we may derive for our own souls all of its divine benefits.

I. And first, it brings before our minds the great love of God in Christ. "Do this in remembrance of Me."

I have heard of a child, who asked her mother, who had a withered hand, how it became so deformed, and her mother told the child how, when she was a baby, her crib took fire, and in rescuing her the mother had burned herself. "It was for you, my child, that this poor hand suffered." That deformed hand was a ceaseless call for grateful love to that child. And so the broken bread and wine, telling of the bruised body and shed blood of our Lord, say to you and me, "I was wounded for your transgression. I was bruised for your iniquities," and with tears of penitence we confess our base ingratitude, and vow to ever love him who loved us and gave himself for us.

II. A second benefit from the Lord's Supper is spiritual nourishment. The children of Israel never could have journeyed those forty years in the wilderness, if they had depended for sustenance upon the provisions of that desert region, and so God provided for them manna from heaven, falling every morning around their tents, and they drank the water gushing from hard rock, and in the strength of these they journeyed toward the promised Canaan. So the Christian cannot find nourishment in this world by which to journey

heavenward, the things seen and temporal do not feed his soul, he must have spiritual manna for spiritual hunger, water from the riven rock of ages to quench his thirst, and the reason why there are so many starved children of God in all our churches is, that they are trying to nourish their souls with the husks of the world, with its corruptible money, with its superficial pleasures, with society exhilarants, and fashion's follies, and the worst feature in their case is, that though they are starving, they do not realize it, for their worldly intoxication is a species of insanity. They are like those Israelites to whom God cried through his prophet, "Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."—Rev. Abbott E. Kittredge, D. D.

The Perpetual Reminder. (860)

"Till He come." 1 Cor. 11:26.

The sacrament of the Lord's supper began with the present dispensation and is to continue till Christ's return whose right it is to close the records of the present dispensation and make sacraments no longer necessary. Till then, let us observe it with unceasing regularity. Wisdom leads us to follow the Divine pattern; and loyalty demands it.

Amongst the stories of our childhood days is that story of "Sinbad the Sailor" on the Indian Ocean. His vessel was gradually drawn toward a magnetic rock in midocean that lay concealed just beneath the surface. Silently and gradually the bolts and rods of his vessel were drawn from it till of a sudden his vessel collapsed and precipitated the crew into the ocean and they helplessly sank to their watery grave with wreckage all about them. So the magnetic rocks of unbelief and self-pride have menaced our old ship of Zion. Penitence and prayer and church attendance and Bible reading and godly living and Baptism and the Lord's supper are the bolts that have braced our glorious ship against all storms and tides. These were in the original pattern of the Divine builder and arrogance and unbelief must not be left free to draw them out.

The Communion Service! What a time for thought! To the devout in heart it can have no rival. "While I was musing the fire burned," said the Psalmist. What a holy fire burns on the altar of the heart while we "muse" about the table of our Lord.—Rev. M. E. Harlan.

A College Communion. (861)

The late Rev. Dr. G. L. Prentiss, of New York, was present at the communion services in the chapel of Wellesley College. He wrote about it to a friend.

"Never shall I forget the day or the scene. Between four and five hundred bright, lovely girls from far and near, from the East, from the Middle States, from the sunny South, from the vast Interior, from the mighty Northwest stretching to the Pacific shores, and from the distant Orient, joined with one heart and mind in the service. Together we said the Lord's Prayer and recited the Apostle's Creed.

It seemed to me as if the pearly gates stood ajar, and that he, who more than eighteen hundred years ago passed through them in triumph to be crowned King of Glory, came near and permitted us to gaze for a little while upon his infinite beauty! There were no ruling elders and no deacons; but the youthful president of the college, her face beaming with gladness, and one of the older professors served as deaconesses and distributed the sacred elements."

For His Son's Sake. (862)

A busy judge was about to rebuff a poor, clad and trembling soldier who had entered his office, when he caught the handwriting of his own son in the missive he extended. read like this:

"Dear Father:—The bearer of this is a soldier friend, discharged from the hospital, going home to die. Assist him in any way you can for Charlie's sake."

"All the tender feelings of the father's heart gushed out. He let him sleep in Charlie's bed and clothed and supplied him with every comfort, for the sake of his own dear boy."

What will not God, the loving heavenly Father, do for his dear Son when he presents his pierced hands, and pierced feet, and pierced side, and precious blood; and says, "Father, they confess their sins, for my sake forgive them?" It is such a hope as this we cherish when we come to the Lord's Supper.—H.

Reminded of the Sacrifice. (863)

There was a prisoner in one of the dungeons at the time of the French Revolution who was much beloved by many people. But there was one love which surpassed them all. It was the love of his father; and this was the proof of it. The two men bore the same name, and when the son's name was called from among those who were to die, the father answered to it, took his place, and went to the scaffold, and laid his head upon the block. The blade of the guillotine flashed; the head fell; the father died for the son he loved. That is what Christ has done for us. When we believe this we know what love means. But think what it means to know that this love which has done so much for us is the love of the Son of God. It sets the seal of eternity upon it. It lifts the sacrifice of Jesus, and lifts us with it, into the very heart of God.—Henry Van Dyke.

God's Seeking Love. (864)

An evangelist in Ireland went to visit a dying boy. He found him in a wretched how. "My poor boy," he said, "you are very ill; fear you suffer a great deal." The lad replied, "Yes, I have a bad cough; it takes my breath and hurts me." "How did you catch it?" "Ah! it was one of the sheep strayed. Sniff was on the ground, and the wind pierced me through and through. It was morning before I found the sheep and brought it home, and being kept out the whole night I took cold, but I don't mind so long as the sheep is saved." The Father sent the Son to seek you. Gladly he went, though it cost his life. Will you accept him who made this great sacrifice? The Lord's Supper reminds us of God's seeking love in Christ. We were saved by his love.—H.

HOMILETIC DEPARTMENT

G. B. F. HALLOCK, D. D.

Best of Recent Sermons

REV. CLELAND B. MCAFEE, D. D., REV. BERNARD J. SNELL, M. A., REV. DAVID JAMES BURRELL, D. D.,
REV. JOHN B. WILDS, REV. EDWARD O. GUERRANT, D. D., REV. JOHN BALCOM SHAW, D. D.

The Exceptional and the Common-Place:

REV. CLELAND B. MCAFEE, D. D., BROOKLYN, N. Y.

Text: "As they were eating." Mark 14:22. That is the way Mark begins the story of the Sacrament. It drops down into the commonplace event of the meal. These men had been accustomed every year to this special meal, and they shared with us the sense of the commonness of eating. Yet, "as they were eating," a new and ever memorable event occurred. A new and never forgotten custom got its beginning.

I. The commonplace and the exceptional are always coming together in that way. Those of us who have to grind along with common things and common tasks are always liable to envy the men who seem privileged to do the exceptional things. Then we are helped by seeing how the exceptional really grow out of commonplace events and lives. The thing that makes it possible for some men to do the striking work is that most men do not do it. Mr. Huxley was impressed in his early youth by a saying of Isaac Iselin that while one solitary philosopher may be great, virtuous and happy in the midst of poverty, a whole nation cannot. And Mrs. Poyser reminded Dinah Morris that the only way by which she could leave housework and go out and preach in the green was by other women's staying at the house-work. One man can give his whole time to the public work of winning souls because many other men do not. If all did it, no one could do it. One man can go to the silent places because most men stay out in the public places. Thoreau cannot go and live as the sage of Walden if everybody does it. William James says that Emerson found even the care of his garden, "with its stoopings and fingerings in a few yards of space," too "narrowing and poisoning" for him; so he left it and spent his time in long sauntering walks and meditations instead. That was wise for Emerson, but if all gardens had been left and all gardeners had gone out on sauntering walks, Emerson could not have gone himself. It is because the multitude can be trusted to do the commonplace work that a few can hope to do the unusual work.

II. The exceptional depends on the commonplace. Part of the dignity of life which some of us lose comes from the sense of that interdependence. If we are called to the unusual task, we need only to look at our own task to see how helpless we would be without the steady doing of the usual tasks by other people. If we are called to the same task with a thousand others, a task in which there is no distinction nor visible merit, nor praise, we need only to look at that task to see how impossible the rare and uncommon work would be without it. The great magnate who heads a world-wide business may be very self-conscious, very self-important as he sits in his beautiful office and directs his great enterprise, but he shall not sit there one hour if

some man yonder in the sub-cellars does not shovel coal and mind furnace drafts and boiler pipes faithfully. Actually the furnace man can do better without the magnate than the magnate can do without him. Let the magnate be humble while he realizes his dependence on the unseen multitudes without whom he is helpless. Let the furnace man feel the value of his work while he realizes that the greatest enterprises depend on it.

III. We cannot miss the significance of that in the earthly work of Jesus. We do not know how many believers there were, but we do know how few of them he took out of their commonplace lives to follow him in his exceptional course. Twelve dropped their accustomed round; the great multitude remained in it. And the twelve could do it because the others did not and were always ready with house and home and supplies for those who had given up all of those things to follow the Master.

IV. And as this is true in the large way, so it is true in the circle of one's own life. The exceptional grows out of the commonplace. The rarest hours of life are not generally those which we have longest anticipated, but those which have come in the regular course of duty. As they were eating, the sacrament was given. Some one remarked to Spencer that it was strange his forehead had no lines in it, but was smooth as though he had never had a thought. Spencer replied that he had never been puzzled, that he had seldom made any great discovery after long and earnest thought, but suddenly, when he had almost forgotten the matter; then there came to him the meaning of some fact or the force of some theory. Now that is part of the trouble with Spencer's teaching, but it is the course which most of us have to follow. Our great experiences are not often dated ahead. We come to them as we are going along. And we do not know that they are great until after they are over. Sometimes, as with the disciples, they are rather puzzling than great. Only later they show their greatness, and we find that something fine and memorable started there while we were at our commonplace duty. We went to the well to draw water, as we had done many a day, and we met Christ there. We would not have met him but for the humdrum demand of necessity. We were eating and the sacrament was given.

All that is meant to dignify the commonplace to us but not to lessen our esteem of the exceptional. The sacrament is not commonplace. And whether we see it or not as each day goes on, it is the commonplace that counts and gives basis for the exceptional. Eagerness for the exceptional may never hinder our faithfulness to the plain, daily demand which God uses most in our lives that he may do largest things with us.

The Benediction of Kindness: Talk to Children

REV. BERNARD J. SNELL, M. A., LONDON, ENG.

None of us can be our best without kindness and sympathy. Flowers need sunshine; if the skies were always gloomy, and the winds always biting cold, no flowers would bloom. If a human soul is always surrounded by dislike, and impatience, and suspicion, and contempt, that soul cannot grow aright, it is shrivelled and diminished. Oh! it is such a help to be trusted and believed, to be cared for and loved. I know that they sometimes say, "Sympathy is cheap," but I think there must be a mistake somewhere; for if it were cheap, it would surely be more plentiful. Its power is wonderful, its healing is strange and gracious beyond all words. In our South African war a soldier, who had received a terrible wound, had to undergo a fearful operation if his life was to be saved at all. And the wound was so placed that the doctors could give him no chloroform to dull the pain; he had to bear it wide-awake. They told him, and he said, "I think, if nurse will hold my hand, I can bear it." She held his hand, and he bore the slow agony bravely and without a murmur. That sympathy of the hand-grasp made him stronger to endure.

All of us can do so much more good than we think we can, if we will only let our words be gentle and our action kind. An old woman, wearing ragged clothes and carrying an immense burden, was walking wearily and painfully along the street, until at last she sat down on a doorstep. Three children "clad in purple and fine linen" watched her curiously, and when she saw them, she smiled back at them, smiled as though the sight of them was good for old eyes. Then suddenly the tears came, and the children, who were near enough to see, came nearer still; and the eldest, a girl of nine years old, said to her wistfully, "Are you sorry that you have no children of your own?" "I had five children," she said, "but I lost them all." "I'm sorry," replied the girl, "that I can't give you baby, but I must not; we all love him so much that I can't think of it." And the old woman said, "God bless you!" Whereat the girl said "I don't know what we can do for you, but you may kiss us all around." Those well-dressed children put their arms around the poor woman's neck, so that passers-by were puzzled, as well they might be. But the angels knew the kindness that was in their hearts, and the old woman felt as glad as if an angel had spoken to her.

Many a time I have been sorry that I was unkind; but I never remember to have been sorry for having been too kind. I wonder when the time will come that we are never sorry: I suppose, not this side of the gate of Heaven.

Here is a fairy-story in verse, with this moral of mind buried deep within it. The American children have been enjoying it; and what they have enjoyed, we shall enjoy, too, though it is quite unlike the poetry that we usually have in church. It is called "Grey or White," and I want you to think which was the better of the two:

There was once a rabbit with silver fur,
Her little grey neighbors looked at her,
Till she thought with pride in the moonlit wood,
"The reason I'm white is because I'm good."

"Oh, what shall I do?" cried a tiny mole,
"A fairy has tumbled into a hole,
It's full of water and crawling things,
And she can't get out for she's hurt her wing."

"I did my best to catch hold of her fur,
But my arms are too short and she's still in there,
Oh, darling white rabbit, your arms are long,
You say you're good, and I know you're strong."

"Don't tell me about it," the rabbit said;
She shut up her eyes, and her ears grew red,
"There's lots of mud, and it's sure to stick,
Because my fur is so long and thick."

"There's plenty of water," the wee mole said,
"There are shining rivers from moorland wide,
Dew from the sky and the dear grey rain,
And the fairy to kiss you white again."

"Oh dear! oh dear!" sobbed the poor little mole,
"Who will help the fairy out of the hole?"
A common grey rabbit popped up from the gorse,
"I'm not very strong, but I'll try, of course."

His little tail bobbed as he waded in,
The muddy water came up to his chin;
But he caught the fairy tight by the hand,
And he sent her off safely to fairly land.

But she kissed him first on his muddy nose,
She kissed his feet, and his little wet toes;
And when day dawned, in the early light,
The little grey rabbit was shining white.

You see that the white beauty thought only her looks and her own pleasure; the dear little common grey rabbit was all alive and alert to do a good turn, when he could. There is a verse in the Bible which holds up rabbits, as an example. I will do the same with the grey rabbit.

With Christ as Friend.

It is said that on one occasion Seneca, the great philosopher, said to Polybius, who was complaining about his condition, "Never complain of thy hard fortune so long as Caesar is thy friend." To those who complain about hard fortune, about hard times, about loss of health or loss of wealth, let us say, never complain of your condition in life so long as Jesus is thy friend. It is well to remember that he is a friend that sticketh closer than a brother, "and that all things work for good to them that love God." The only thing that we need to do is to keep loving God with our might. This is a good thought for us to cherish at the Lord's Table.—H.

DIDN'T USE THE FIRE-SHOVEL.
"I didn't see you in church yesterday."
"No, Willie didn't shovel a path through the Sunday papers in time."

The Christian and His Bible

REV. DAVID JAMES BURRELL, D. D., NEW YORK, N. Y.

Text:—"But continue in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:14-17.

There was trouble in Ephesus. The Church there had fallen on "perilous times." False teachers had crept in and were leading away all such of the people as had "itching ears."

Paul, the founder and former pastor of the Church in that city, writes to Timothy, his successor, exhorting him to continue in the truth; and he suggests as a sure safeguard, for himself and his people, a profound loyalty to the Scriptures as the word of God.

He reminds the young pastor that he had learned the Scriptures in his childhood. In his old home at Derbe his mother Eunice and his grandmother Lois had instructed him. Blessed is the man or woman who can look back to such training as this! The father of John Stuart Mill declined to teach religion to his son; the father of David Livingstone required his son to commit the One Hundred and Nineteenth Psalm to memory and take the Scriptures to be "a lamp unto his feet;" and the difference was manifest in the life and character of these men.

Paul reminds Timothy also that the Scriptures were able to make him "wise unto salvation, through faith in Christ." No man can search the Scriptures without finding two things, namely, Christ and Life; as our Lord said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." This youth had found Christ in the pages of the Book and, accepting Christ, had been saved by faith in him.

Paul assumes, furthermore, that Timothy, as a "man of God," must be true to the Bible. This ought to go without saying, since men of God, in or out of the ministry, are in covenant bonds to be loyal to it.

The question now arises, "What shall a Christian do with his Bible?" Shall he be satisfied with merely reading it? Is it enough for him to talk about it? Shall he approach it in a critical spirit, with the purpose of finding fault with it? If so, he must not expect to find much that is "profitable" in it.

In one of Krummacher's fables he tells of a society of learned men who resolved to make a voyage to investigate the properties of the magnetic needle. The ship being ready to sail, they went aboard and, placing a mariner's compass in their midst, sat down to observe and scrutinize it. Thus they sailed to and fro, watching the needle, while each advanced and defended his own theory as to the secret power which moved it. At length there was a violent crash; the ship had struck upon a rock and the waves rushed in! Then these learned men, all seized with terror, leaped overboard and swam ashore. And sitting there

on the barren rocks, they lamented one to another that there was no dependence to be placed on the magnetic needle!

For a like reason there are so-called "Biblical experts" who can see no profitableness in Scriptures; but there are others equally if not more "expert" who search as if for hidden treasure, and find in these pages the unspeakable gift of eternal life.

The man who reads, ponders and inwardly digests will find that the Word is profitable, particularly in four ways:

I. "For Doctrine."

As a rule of faith it serves, like the mariner's chart, to sail by. It tells us what we are to believe as to spiritual things; and truth is the basis of life and character. For "as a man thinketh in his heart so is he."

One of the singular characteristics of the Bible is this: of all the world's "Sacred Books" it alone presents a multiplicity of truths which can be arranged into a harmonious system. Who ever heard of the Moslem system of theology or of the Buddhist system of doctrine? The other religions make no pretense of presenting a consistent creed; but the truths of the Scriptures are like pearls, which can be strung upon a necklace having for its central gem this saying: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Another singular characteristic of the Bible is that all its truths are announced under a seal of divine authority.

The quest of truth was set forth by the ancient Greeks in the story of Jason and the Argonauts, who set forth in the good ship "Argo" to find the golden fleece. It would have been a vain quest, despite the fact that Hercules and Orpheus with his lyre and the twins, Castor and Pollux, were in that famous crew, had they not known with some degree of certainty where the golden fleece was to be found. Somewhere among the islands of the Hesperides? That was all too vague. But Colchis, just there and nowhere else, was their destination. Thither they sailed, found the fleece and brought it home.

Truth is the principal thing; but where shall we search for it? There must be some place of authority whither we can go with an assurance of finding it. To wander about among the islands of the Hesperides, guided by nothing more trustworthy than opinion and guesswork, doubting and wondering, with the rocks and forests as our farthest horizons, this is to pursue a vain and hopeless quest. And little wonder if we are lost in doubt and perplexity. To our cry, "Where is truth?" the echoes answer mockingly, "What is truth?" But the Christian takes up his Bible, opens it, and lo, from every page there comes a voice, "I am the Truth."

II. The Scriptures are profitable "for Re-proof."

We need to be reproved, because we are sinners. "There is no difference; for all have sinned and come short of the glory of God."

It is said by the writer of the Epistle to the Hebrews that "the Word of God is quick and

powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

So it was with Hilkiah, the high-priest, when he found the official copy of the Law, dust-covered and forgotten, in a lumber-room of the Temple. So it was with Shaphan, the scribe, to whom Hilkiah delivered the Book, when he had examined it. And so it was with Josiah the king, before whom Shaphan read it.

Sin is writ large in the Bible; so that an evildoer who reads frankly is "like unto a man beholding his natural face in a glass." Not that he finds there any learned disquisitions about sin; for such entertainment he must go to our modern philosophers and psychologists; but he does find a personal indictment that pierces to the quick, and a pointed finger like that of Nathan, followed by a voice, "Thou art the man!" which sends him, as it sent David, staggering to his closet with the cry, "Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy tender mercies blot out my transgressions! Wash me thoroughly from mine iniquity and cleanse me from my sin; for I acknowledge my transgressions, and my sin is ever before me."

No other book has such searching power. It was with this singular characteristic in mind that Coleridge said, "The Bible finds me." And he might have added, "Having found, it convicts me."

III. The Scriptures are profitable "for Correction."

If they are like "a sharp, two-edged sword" to pierce asunder, they are also like ointment to mollify the wound. They not only expose a man's crookedness, but straighten him out.

And this they do by the proffer of salvation in Christ, saying to the patient, "Go thy way, thy faith hath saved thee."

This also is singular. No other of the so-called "Sacred Books" suggests a means of deliverance from the penalty of sin. Pardon is a Gospel word and the Bible has a monopoly of it. It bids us "Get right with God" and tells us how to do it.

As a rule the Holy Spirit works through the Word in bringing men to God.

IV. The Scriptures are profitable "for Instruction in Righteousness."

As a "Rule of Practice" they form the basis of character.

One of the great words of the Bible is righteousness. It is set forth in two perfect symbols, namely, the Ten Commandments and the Sermon on the Mount; and in one perfect Exemplar. The critic has yet to be found who can pick a flaw in the Decalogue; and by common consent Christ is the one immaculate Man who has lived amongst us.

But if we as Christians believe in the Bible, which presents such an admirable code of morals, how is it that there are so many inconsistent professors among us? The point is well taken; we freely acknowledge the justice of it. But in that criticism what a tribute is paid to the morality of the Bible, and to the Christ who perfectly exemplifies it! Behold the Book, how faultless its standards of righteousness! And behold the Man! The world finds "no fault in him at all."

But there is this to be said; the best people are Bible Christians. There is not one among them who claims perfection; but taking them, and large, good, bad and indifferent, we do not shrink from a comparison. Let a thousand of them stand up in line, and a thousand others will reject or ignore the Scriptures in an opposite line; and we are ready to have the exhibit stand upon its merits.

But suppose all Christians did live up to the standard of the Bible, what people would there be? One man did so, once. He "brought the bottom of his life up to the top of his light." The Bible was his rule of faith and practice, and in his walk and conversation he was true to it. And when he hung upon the cross, the soldier in charge of his execution was moved to exclaim, "Certainly this was a righteous man!"

V. It remains to state the summary and application of Paul's message, which is indeed the most important point, namely, that the Scriptures are profitable "that the man of God may be thoroughly furnished unto all good works."

It is in the Scriptures that the Christian gets his commission for service. "As my Father has sent me," said Jesus, "even so send I you." As Christians we are to serve not ourselves but others, and to do everything to the glory of God.

It is in the Scriptures that the Christian gets also his equipment for service. He is furnished with all the necessary pieces of defensive armor, and with one weapon, namely, "the Sword of the Spirit which is the Word of God." This is enough for every need. As preacher or layman, scholar or teacher, merchant or clerk, he is equipped. At home, in society, in politics, everywhere he is equipped. For life and death he is thoroughly furnished.

By the Scriptures thus the Christian wins his crown. In the strength of their promises he remains true to truth and duty, true to himself and to his country and to all the children of men.

Wherefore it behooves us as Christians to continue steadfast in the things of Scripture. All for one who has lost or neglected his Bible!

It is related in Pilgrim's Progress that Christian was met at the foot of the Cross by three angels who presented him with a name, a white garment and a Roll with a seal upon it. He found much comfort in reading from this Roll until coming to a pleasant arbor, he fell into a slumber and lost it. As he continued his journey meeting with many dangers, he felt in his bosom for his Roll "that he might read therein and be comforted; and he found it not. Then was he in great distress; for he wanted that which used to relieve him and which should have been his passport into the Celestial City. At last he betook himself of the arbor wherein he had slept, and asking God's forgiveness for that foolish act, he went back to look for his Roll, all along the way crying, 'O that I had not slept!' But coming to the arbor he espied his Roll, the white garment with trembling he caught up and put in his bosom. And who can tell how joyful this man was when he had gotten his Roll again? For this was the assurance of his life!"

Get back your Bible, O Christian. Take it from the shelf where, perhaps, it lies covered with dust. If while sleeping you have neglected it, seek until you find it.

Jesus Troubled by One: A Communion Meditation

REV. JOHN T. WILDS, NEW YORK, N. Y.

Text: "Jesus was troubled in spirit . . . that one" . . . John 13:21.

A troubled spirit is as the heaviness of heart to one who is weary. Drawn away from its balance of quietness, distressed, disturbed, as a lake tossed by the wind, a troubled spirit and an agitated body keep closely together. It satisfies us best to think of the Master of the storm quietly sleeping as if fearless of any possible harm because of his supreme confidence in God. Who so well knew the particular care of God as the Son of God? And yet we find Jesus troubled in spirit. We need not minimize the distress, the agitation, the unrest and the unbalanced state of his mind and heart. We have no right to think that his perplexed state was any the less acute than ours when we know not what to do. The bare fact is, Jesus was troubled in spirit. He who a while after said, "Let not your heart be troubled," was tossed about in spirit as a wind-swept sea. He who had told his followers to take no thought of the morrow was agitated unto agony of heart that John described as a troubled spirit. A few days before this incident we find Jesus saying, "Now is my soul troubled." He was particularly distracted and perplexed. "What shall I say?" he asked. It was a danger time. He was deep in the heart of the zone of peril. The multitudes—eager, clamoring, nervously anxious for action—were on all sides. Jesus saw the way to the cross and the agonies on the cross. Would he have had a soul if he had not been troubled in soul? "What shall I say?" he asks. "Father, save me from this hour?" No, not that. "But for this cause I came unto, this hour." It was the very cause that was troubling his soul—the very thing that he was facing for which he came unto that particular hour. "Father, glorify thy name!" he pleaded desiring the beauty of the Lord in the eyes of the world above his own-soul comfort. Once again—and it was that very event which led up to the cause of his troubled soul—we find Jesus weeping at the tomb of Lazarus. "He groaned in spirit," John tells us, "and was troubled." He troubled himself, being moved with indignation in the spirit. Doubtless his mind was peculiarly serene and quiet most of the time. What troubles us scarcely troubled Jesus; what makes us anxious gave Jesus distress. His supreme faith in God and his wonderful fellowship and acquaintance with God enabled God's peace to guard his mind and heart; but there were times when his trouble perplexed him so that he knew not what to say.

At no time do we find Jesus troubled because of fear regarding himself. His was not a selfish trouble. It was not what concerned himself, but what concerned others, that was the cause of his distress. The shepherdless multitude moved him to compassion. The great need of the people drove him to the mountain early in the morning, before it was day'ight. The unharvested fields led him to plead with others to join with him in prayer that the Father would send forth laborers. The suffering of the people—their blindness and hardness of heart as well as their physical diseases—kept him all night in the secret place.

"The midnight air witnessed the fervor of his

prayer." Whatever groans and agonies pierced the heart of his Father they were not because of himself. "Teach me and show me," he said, "that I may tell the people and teach them the things I have seen and heard. Instruct me, that I may judge as thou dost judge," was his prayer. Though Jesus did plead for the cup to pass away from him he preferred God's will to his own. Jesus was not concerned about himself. He was concerned about the world. "God so loved the world that he gave his only begotten Son," and the only begotten Son was deeply concerned about whosoever believeth.

Yet, as large as was his heart, and as tender as was his heart for all about him, and because the world was in ignorance of the Father's love, it was never the crowd nor the world, but the individual, that held the mind and heart of the Son of God. It was one—always one. John tells us that "Jesus was troubled in spirit . . . that one . . ." It matters not who the one is; one troubled him. It was because of one his spirit was distressed and agonized. They cast a young man out of the temple and Jesus found him (John 9:30). They distressed the man healed at the sheep gate (John 5:14). "And Jesus findeth him." A great multitude thronged, but Jesus knew the touch of a woman. Jesus was troubled in spirit . . . that one . . ." It matters not what the "one" had done or would do, any more than it matters who it was; the fact is, Jesus was troubled in spirit because of one. One distressed him; perplexed him; one troubled him in spirit. True, it was Judas, and the act was the unspeakable crime of betrayal; still, the force of the truth is, one troubled Jesus in spirit. Jesus tells us that one sinner that repenteth makes glad the Father's heart. It is one sheep the shepherd seeks, leaving the ninety and nine. One sparrow shall not fall without the Father. "Take heed that ye despise not one of these litt'e ones." Inasmuch as ye have done it unto one . . . ye have done it unto me," were the Master's words. One troubled Jesus.

You cannot be lost from the heart of the Son of God in the crowd of the world. The crowd cannot crowd you out of God's mind and heart. The fact of the multitude does not destroy the fact of the individual. God loves you, and God thinks about you, and God plans for you and your dwelling place has been in God in all generations, as though you were the only one in all creation for God to love and think about. Howsoever you may feel in the midst of the countless crowd and the unnumbered people of the earth, you are one—an individual with a precious soul who lives and moves and has being in God.

That is a remarkable fact. The permanence and value of the one—the individual—cannot be ignored. This is the wonderful picture my soul sees of God as such facts crowd my mind; the eternal Father ceaselessly interested in each one apart from other ones. Let it be yourself, whoever you be. Before the world was formed you dwelt in God (Psa. 90:1); before angels were created God thought of you and planned for you. You have been in the heart of God and in his heart's best love ever since. Strange as it sounds, and far beyond the grasp of your mind, surely

it is, God's purposes have taken you into consideration from the very beginning. You were as much in God's mind in the back ages as you are now, and then and now eternal love loved you, and was deeply interested in you, distinctly and individually with the perfect love of God. Then and now eternal love planned and prepared and worked out and works out the great good things of love. It is as impossible for God to withhold good things from you as it is impossible for you to remember all your benefits. Oh, but these are facts for your serious thoughts day by day. If you have not yet learned to meditate and center your mind and heart upon the rich things of God, begin and let this fact be the beginning of the awakening of rapturous joy in your life. You lack happiness; you are tempted of joy and cheer because the world is so much with you and so much in you, and you center your whole being on the world. Turn your heart to your God—your patient God and Father—and recollect your thoughts again and again, as you think on this marvelous truth. "Look at me," you say, whatever may be your state. "How can this be?" you ask. "How, in the midst of the life in this city, with so many different evils seeming to conspire against me, how can it be true that I am wrapped in the heart of the eternal Father and loved with everlasting love? It is so different with others," you say. "So many have stores of good things, and abound in all that is pleasant." The very one whose lot you envy is saying the very same thing. How strange these words from a letter written by a bright, well-to-do young woman, with everything in her favor. "I feel so hampered," she writes, "by my environment of easy living and self-satisfied, unsympathetic companions that any character which I might have can never be developed. . . At twenty-one, and in perfect physical health, I am utterly tired of life." A well-to-do and most attractive young woman she is, with all that the heart can desire, and yet tremendously hungry and sadly disappointed with herself! The fact is true of each one, true of you as well as the one "hampered by easy living," and the difficulty is the same. It is the great fact that you are an individual, and individually in the loving heart purpose of the eternal Father that you need to know and in which you need to rejoice. One repentant sinner so rejoices God's heart that the angels of heaven inquire into it.

And you trouble God. The individual love of the Father so relates you to God that you trouble him. And you have been troubling God, grieving his dear heart, not because you have betrayed his Son, not because you are going to betray his Son, but because you have betrayed yourself unto yourself. You have lived as though God had never planned and purposed for you; you have lived as though your heavenly Father lost sight of you in the great world of his many children, and thus delivered up yourself to your own ways and your own purposes, and left God out as you have thought God had left you out of his plan. Why trouble God any longer? Let the question hold on to you day by day. Has not God suffered enough? Has he not long enough lifted up his voice and called you to love him and trust him, so that you will commit your ways unto him and cast all your cares on him? Are not your sins weights enough upon his dear heart

without troubling him in spirit by your unease and your unwillingness to be fellowship with him? Were not the sins of the whole world sufficient, and even your sins on half of which he died, sufficient? Were not the groans of the Garden and the cry of despair on the cross enough? Why weight him with more? Why trouble the Lord? Why be as a child away from home? Why be as a child at home, being self-willed and self-centered and disobedient and rebellious? Why be loved and not return the love? Why be called and not answer? How long, O how long, must God be wearied because of one, and you, whoever you are, that one?

Begin entering upon the blessing of this great fact that you are one in God's mind and heart, distinct and separate; that he has planned for you great joy and peace and comfort, as well for your success and usefulness in this world, that you are important in the eyes of the eternal Father, who loves you in all his heart; that he gives you good things; that he surrounds you with loving-kindness and mercy; that songs of deliverance encompass you. Enter into all this through our Lord Jesus Christ. Know that to pray is to talk face to face with God; know that when you look unto God you are in the holy of holies with God. If you will but adjust yourself, by the grace of the Spirit, unto God's blessings and this great fact, that you trouble God, you will be able to confidently ask the Father each day to enable you to make his heart glad. Amen.

"He Whom Thou Lovest."

A faithful preacher was once lying dangerously ill, and the members of his church were praying earnestly at his bedside that the Lord would raise him up and preserve him to them. In doing so they made mention, among other things, of his tender watchfulness in feeding the lambs of his flock, making use of the expression, "Lord, thou knowest how he loveth thee." At this the sick man turned to them and said, "Ah, children, do not pray thus. When Mary and Martha sent to Jesus, the message was not, 'Lord, he who loveth thee is sick,' but 'Lord, he whom thou lovest is sick.' It is not my imperfect love to him which comforts me, but his perfect love to me." This is our comfort in the sacramental feast—the thought of Christ's love to us.—H.

Christ Our Resting Place.

In some parts of India there are provided along the road resting places for those who carry heavy loads on their heads. Such a resting place is called a Sumatanga. These resting places have a shelf where the traveler can easily drop his burden. Beneath is a shady, recessed seat where he can quietly rest. Referring to one of these a native Christian said, "Christ is my Sumatanga." Christ is our Resting-Place, and the Lord's Supper one of the places where he has put a shelf to support our load. Rest here, and be thankful.—H.

Tommy. "Pop, why do people put pennies in the collection plate?"

Tommy's Pop. "Because there are no small coins, my son."

The Gospel of the Lilies

REV. EDWARD O. GUERRANT, D. D., WILMORE, KY.

Text: "Consider the lilies." Matt. 6:28-29.
The greatest Preacher was the simplest. The "common people heard him gladly," and understood him easily.

This was his first sermon, his "inaugural address." In it he states the character of His Kingdom, and lays down the laws of its government, and the duties of its subjects. He shows its superiority over all that preceded it and the absolute security and happiness of all its inhabitants.

Multitudes waited on his teachings. He was the "desire of all the nations." For four thousand years a guilty, hope'ess world had been expecting a deliverer. All other helps and hopes had failed. "In the fulness of time" he came to save a lost world, to bring a race of immortals back to God; to restore order and peace to God's Kingdom on earth. It was a mission worthy of a God, and only a God could do it.

This great sermon on the mountain was his great utterance. He used plain language. He was speaking to plain people. Most of them were poor and unlearned. Their life was a hard one; a struggle for bread, long and sharp. He was speaking to multitudes who were accustomed to "walk by sight," to depend upon their own arm for a living. The inquiry was, "How shall we get bread and clothes for ourselves and children?" They saw nothing beyond the narrow horizon of a hard life, and nothing above the humble roof of their homes.

For years they had been ground beneath the heel of tyrants, and deluded by teachers who taught a false religion, without a Saviour or a hope. They felt the need of something better. This was the occasion. The object was to teach them and you and me a better way—the divine, heavenly way. We need it. The old Galilean cry has come down to us, "What shall we eat?" It occupies most of our thoughts and time and energies. He came to show us a better way; to set the world right; to put God back in his place in our lives; to lift the burdens which have crushed humanity for six thousand years.

His great theme was to let God do our thinking, planning, and providing; to let God bear our burdens; to let him be what he ought to be, our Father, our Helper, our Redeemer, our "All in All." He showed them the utter helplessness of man, the utter folly of thinking more of their clothes than their bodies; more of their food than of their souls.

Looking down into the valley where beautiful lilies were blooming, he called their attention to them, and said: "Consider the lilies."

What a scene! What a sermon! How simple, yet how sublime! He made those lilies. He painted their heavenly colors with his sunlight. He refreshed them with his dews and showers; he dressed them in colors more regal than "Solomon in all his glory." "They neither toil nor spin." No milliner could have made their wardrobe. God only could make it.

I. Now let us consider God's care of the lilies. He made them and planted them along mountain and glen and stream, in field and meadow. He fed and clothed them. The wild lilies have no

other provider. God a'one cares for them. How well it is done! No human heart or hand can take his place. He planted them where they grow. He selected their home. They grew as he wisely ordered by stream and leaf and flower. He watered them when thirsty, and fed them when hungry.

They have no care;
They bend their heads before the storm,
And rise to meet the sunshine warm,
God cares for them.

His love is over every one;
He wills their good, His will be done.
He does neglect no single flower;
He makes them rich with sun and shower,
Their song of trust is sweet and clear,
And "He that hath an ear may hear."

You see the lesson. The Maker of the lilies made you; the Lover of the lilies loves you. Will he not clothe and feed you? Are you not worth more than all the lilies? Why, then, be "anxious about the morrow?" Why, then, be afraid to trust God? How unnatural! How unreasonable! How ungrateful!

This is the lesson. Trust God as the lilies do, and he will take care of you. This is the life of faith, the lily life; the child life, the heavenly life.

II. God's prodigality to the lilies. Go into a beautiful garden and examine the flowers. What a wealth of color and shape and perfume. All colors, all shapes beautiful, all exquisite perfumes. The wealth of heaven poured out on earth. No wonder Jesus called heaven "Paradise," the beautiful Garden of God.

But that lily is only a poor, soulless flower. 't can never see, or know, or enjoy him. You can. This is your God, your Father. Consider what he does for the lilies, then doubt what he will do for you, his child, his image, his loved one. You can know him, see him, love him and enjoy him. How much more then will he do for you? What prodigality of love and grace and riches and honor he has for you.

See what he has all ready for you. For whom did he make the lilies and the birds and the sunshine and the world? All for you. Whom did Jesus die for? Whom are angels ministering to? Whom is heaven waiting for? All for you. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

III. God's resurrection of the lilies. They vanish with the summer, and the snow of winter covers the graves of the lilies, and we imagine they are dead. The wild bees seek them in vain, and the children wonder where they went, but God smiles over the landscape with April sun and showers, and the lilies rise from the dead and bloom again. This is the resurrection of the lilies. Does it teach us no lesson? Hear him say, "Consider the lilies."

Have we loved ones beneath the sod and the snow, whom we call dead?

An angel form walks o'er the earth
With soft and silent tread
And bears our best loved friends away,
And then we call them dead.

And will not the God of the lilies smile on them again, and make them rise from the grave and bloom again? He says he will. "Awake and sing, ye that sleep in the dust."

Hear him say, "Thy brother shall rise again," and thy mother and husband and child.

We will consider the lilies and thank God for the beautiful lessons they teach us. The loving hand that heals the broken lily with divine surgery will bind up the broken heart of his child.

The mighty voice that calls the sleeping lilies

from beneath the snow and sod will call our loved ones from their graves. Blessed resurrection! With beauty beyond all lilies and life beyond all death, we will receive them again to our rejoicing hearts and homes.

When hard times come and our hearts fail, "Consider the lilies, how they grow," and take courage. When death comes and takes our beloved ones away, then "consider the lilies," how they rise, and rejoice that we shall meet them again.

In those everlasting gardens,
Where angels walk,
And seraphs are the wardens.

The Evil Eye

REV. JOHN BALCOM SHAW, D. D., CHICAGO, ILL.

Text: "Him that hath an evil eye." Prov. 23:6. I have a string of "evil eyes" at home, flat, green glass beads, on each of which is painted a big black and white eye. They were bought under the guard of three policemen at a stall in Hebron, where Abraham lies buried, now inhabited exclusively by Moslems, who hate the Christians, and whenever they come into their city seek to do them bodily harm. These beads are worn about the neck to keep the evil eye off, it being believed that if but one glance of an evil eye falls upon a man some curse forthwith ensues. A wretched, haunting superstition, but what more could you expect from Mohammedanism?

Solomon believed in the evil eye, referring to it repeatedly in the Proverbs. Moses did, too, for he gave a law concerning it. And Jesus spoke twice of the peril of having an evil eye.

The evil eye which Christianity recognizes, however, is not the same thing as that a Mohammedan is afraid of. It does not need to be kept off, but to be put down. It casts its curse not outward, but inward. It is not the possession of another, but of one's own self. Our fear, therefore, must be that it shall look out from us rather than that it look upon us. Jesus put it in this way: "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man."

This evil eye is of three kinds:

I. The first is the red eye—the eye of lust and passion. Our Lord had this in mind when he declared that a look was sometimes tantamount to adultery. There can be no greater curse than to have to look out upon the world through an eye of that color. All life then seems an inflamed and unholy thing. And the light that comes in through it wears a foul track across the brain and induces a fever within the heart which nothing but a miracle can remove. Nay, psychologists say that it cuts a groove through one's inner being which after a time it is impossible to fill in and level over. There is only one alchemy which will turn a red eye white, even as there is but one that will make a crimson heart like snow, and that is the blood which cleanses from all sin. God save our growing boys from developing a red eye!

II. The second of these evil eyes is green. It is the eye of jealousy. Shakespeare gave it that name:

"Oh, beware, my lord, of jealousy;

It is the green-eyed monster which doth mock
The meat it feeds on."

The Saviour referred to this kind of an eye when he said, "Is thine eye evil because I am good?" The green eye looks hatred and malice. It snaps with ill-will. It distorts the image of him upon whom it is fixed, magnifying his faults, dimming his merits, and seeing defects and blemishes that do not exist at all. Its looks do not harm the person to whom it is directed; in the estimation of the fair-minded and right-thinking people it gives him distinction. It intended blight reacts upon the man who gives the look.

Of all the traits to be hated and shunned, jealousy is the chief. Its effect is to narrow and vitiate the soul. It is the mother of a foul progeny—murder and crime, calumny and black mail are all its ill-fated offspring. It sears the conscience, warps the judgment, sours the spirit, and blunts all of the delicate sensibilities. The man who looks through such an eye bids an eternal farewell to happiness and enters upon a state of misery. "Jealousy is as cruel as the grave," declares Ecclesiastes, and it is more cruel to one self than to any one else.

And yet jealousy, accursed though it be, is as common as covetousness and as self-perpetuating and persistent as pride. Society women bicker the scores are jealous of each other. Merchants entertain it toward their competitors. Lovers easily fall into its toils. Milton in "Paradise Lost" pronounces jealousy the hell of injured lovers. And even preachers sometimes become a prey to its ravages. Pray every day you live whatever your position or work in life, to be kept from a green evil eye.

III. Another kind of evil eye is yellow. It is the eye of greed and mammon. It comes from looking too long at gold, or its reflection. Many of us never see more than the reflection, and yet we are afflicted with the yellow eye. Blake, the artist, once said that when the sun came rising above the horizon he beheld the Lord God of hosts, but most of his countrymen saw only golden sovereign against the sky. If the characteristic Englishman has this yellow eye, who must be said of us money-seeking Americans? There are, as we all know, a good many wavy-eyed people. Alas! the number who are world-weary. "Myopia," Peter calls it—"not seeing afar off," blinded by the nearby, the material, secul-

world all about them. Their sin is secularity. The unseen, eternal, world lies outside their vision completely.

Tourists after a few days on the desert find their eyes reporting inaccurately. Professor Groff, of Cairo, told me that the reason why the delicate blues and green prevail in the color schemes of the ancient tombs is because the Egyptian believes the last ray of the setting sun, just before it drops below the sandy plain, is green, and its first ray upon rising is blue, and he uses the first and last rays of the sunlit day to symbolize eternity. The inflamed eye of the tourist, being disordered, abnormal, often cannot detect the delicate green and blue hues, but sees only the yellow rays. In like manner secular people become so blinded by greed and gain as to fail utterly to recognize the realities and beauties of the unseen world about them.

Solomon diagnoses this difficulty. "He that hasteth to be rich hath an evil eye." Not he that has hastily gotten rich—that man has troubles of his own, but he who hasteth to get rich. The papuer is as subject to the temptation as the millionaire. It is desire for gain, search for the seen, a passion for the things of time. How it flattens out the soul and renders all the finer sensibilities sordid and coarse.

This was Jesus' true word about it: "If thine eye be evil, thy body is full of darkness." No spiritual ideals. No heavenly visions. No exalted aspirations. No holy communing, but just a blank, dense darkness lying over the whole spiritual world.

You know the pitiful confession which Darwin made down near the end of his career. "I used to enjoy music," he said, "but I have allowed my nature to be so materialized that the sensibility is atrophied, and now I cannot distinguish between harmony and discord." And then he added, "My religious nature, being neglected, has also died out." He had lost the power of spiritual vision. Like the fish in Mammoth Cave, he had chosen a life that was shut away from the light, and spiritual eyesight had gone.

As if the yellow eye were contagious, Solomon gives the injunction of the text: "Eat not the bread of him that hath the evil eye." Not tainted money, but tainted bread, which the money buys. It is that which is infected with microbes. Associate with secular people instead of choosing your companions among religious folk, is his word, and you will catch from them the yellow eye—you will grow sordid and covetous yourself.

"I believe I'm getting the pink eye," said a lady to me the other day in alarm. I was half tempted to reply, for she was just that type of woman, "You are getting something worse than that. You are developing the yellow eye." An American priest once remarked that the sin which had been confessed to him by the least people was covetousness, but he believed it should have been confessed by every one who had come to him. I fear all of us have developed some form of the yellow eye. It may be but slightly colored, only in its earliest stages, but it is sufficient to throw a secular haze over everything we see.

IV. Suppose we have the evil eye in any of its forms, is there any remedy or treatment that will cure it? The German adage "The cross will profit thee nothing, unless it be set up in thine heart," is pre-eminently true; and so is its con-

verse; set up the cross in thine heart, and it will profit thee everything. The blood of Calvary will wash any color out of our eyes and give us a true, clean vision again.

There is no evil eye that can look a curse into our being, but there is a great good eye whose glance brings virtue to the being of him who receives its look. It is the eye which Hagar saw. "Thou, God, seest me." Let a man live in the consciousness that the eye of God is upon him, and he will be adverse to jealousy, ashamed to be lustful and afraid to be avaricious. Mitchell, the astronomer, used to tell of an incident in his life, which burned this consciousness indelibly into his heart. One day as he was experimenting with his telescope, he saw two boys climbing over the fence into an orchard four miles away. Again and again they gazed in all directions to see if any one was in sight, and when they were fully reassured, as they supposed, they clubbed the apples off the trees, filled their bag and sneaked away, little supposing that some one was following their every act from a distance, and saw all they did. From that day, says Mitchell, I lived under the conviction that, from whosoever my deeds might be hidden, God saw me, and the thought hallowed all life to me ever afterwards.

The vision of an all-seeing eye will do much, but something mightier than that is offered us. God has promised to set his almighty eye within us—to replace our evil eye, in other words, with his great, good eye. "I will guide thee with mine eye," is the promise.

In my parochial rounds some years ago, I was calling on one of our aged women, and, upon inquiring about her health, she told me, with great depression of spirit that she was fast losing her eyesight. "Oh, sir," was her pitiful confession, "I shall soon be totally blind." That was too much for the daughter who sat beside her, and, stroking her hand softly, she instantly broke in, "Never mind, mother dear; I will be eyes to you."

That is God's assurance to us, and, given his view of things, of life, and death, of God and man, of time and eternity, one shall no longer see with distorted and colored vision.

But the great, good eye does even more than arrest, restrain and guide us. It looks virtue into our souls. "Jesus turned and looked upon Peter." That was not a look of rebuke, nor merely a look of love, but a look of grace. Peter's restoration began with that look. Oh, brother man, open your being to the gracious look of Jesus! It will penetrate your conscience, pass back into your heart, steal into your will, search and sanctify your whole being and give you a new nature to look out from and a new eye to see with.

And what will admit that needful look? The right look from us. Lift to him the look of faith and he will look his grace into your soul. "There is life for a look at the Crucified One, There is life at this moment for you."

"If You Love Me, Lean Hard."

There is a beautiful story of some heathen convert who said to a missionary's wife, who had felt faint and asked that she might lean for a space on her stronger arm, "If you love me, lean hard." That is what God says to us. "If you love me, lean hard."

Religious Review of Reviews

A HYPOTHETICAL CABINET.

Writing in McCall's Magazine for July, Dr. Anna Shaw, the Unitarian Woman Preacher, who is also head of the National American Woman Suffrage Association, tells some things she would do if she were premier of the White House. Among other things, as Chief Executive, she would make the following selection for her official staff: Miss Jane Addams, of Chicago, for Secretary of State; Mrs. Hetty Green for Secretary of the Treasury; Andrew Carnegie for Secretary of War; Louis D. Brandeis for Attorney-General; Senator Jonathan Bourne as Postmaster-General; Mrs. Ella Flagg Young, of Chicago, for Secretary of the Interior; Professor Charles Bailey, of Cornell, for Secretary of Agriculture; John Mitchell for Secretary of Commerce and Labor; Miss Jean Gordon, of New Orleans, for chairman of the Child Welfare Commission; John D. Rockefeller, Jr., for chairman of the White Slave Commission and Dr. Harvey W. Wiley for chairman of the Pure Food Commission. Declaring that the federal constitution is now being deliberately violated, and advocating as a woman the immediate reduction of the tariff. Dr. Shaw urges that "the guarantee of the constitution to protect the states in a republican form of government presupposes that no state would have the power to disfranchise any class or sex of its citizens without due cause, or to establish as qualification for citizenship the insuperable barrier of sex which disqualifies one-half of its citizens from voting."

A BAD EXAMPLE BY UNCLE SAM.

That Uncle Sam is setting his children a bad example is shown here: "The tendency of a nation intoxicated with amusements to add to the excess of amusement on other days by Sunday shows and games, which is making our Sundays more Spanish than American, is being encouraged when it should be checked by the National Government, for the War Department, with the approval of the President, has deliberately reaffirmed permission for soldiers at the various army posts, who have abundant time for sport, on other days in these 'piping times of peace,' to play ball games on Sunday regardless of State laws to the contrary; regardless also of an army regulation that was manifestly intended to prevent such a federal invasion of states' rights; and the soldiers are also allowed to admit civilians as spectators in some cases. The defense of the War Department is one often advanced by petty offenders, but never before by such high authority: that the Sabbath-breaking games will keep the soldiers from worse offenses—a plea that might be used to justify every offense but the worst."

PROGRESSIVE LEGISLATION IN KENTUCKY.

Among the laws passed by the legislature of Kentucky at its session some months ago and becoming effective Wednesday, June 12, are several of importance to our people in general.

1. A law making it unlawful to bring liquor of any kind from any other point in Kentucky to any point in "dry" territory in the State. Both the person who brings the liquor and the person who receives it are liable to a fine. This law does not, of course, affect interstate shipment of liquor, but we are hoping that Congress will soon take action on that and relieve dry territory from all foreign as well as home interference.

2. A law providing for the enforced attendance of children from seven to fourteen years of age upon the graded and common schools of the State.

3. A law allowing women to vote in all school elections and to hold school office.

4. A law providing for the use of school houses during vacation periods by any lawful educational, religious, political, civil or agricultural assembly, making the school houses of the State community centers for the benefit of the people.—Central Methodist-Advocate.

A NATIONAL SCANDAL AND MENACE.

"I am satisfied," says Dr. Len G. Broughton, formerly of Atlanta, now of London, England, "that the great problem before the American people today is the problem of law enforcement. It outweighs every other consideration. Do you know that America is black-listed in every other country with reference to this one matter? In three years London has had only twenty murders, and Chicago had 350 in one year. Out of the 1,100 murderers in the United States that same year, less than 100 have been convicted and punished. The rest have gone free. These facts are talked about and written about wherever I have gone; and we stand before the world today as a people who disregard the laws that we make. Our judiciary has no force, and people are thinking that perhaps it is not safe to invest money here if life is so cheap, and law is so easily disregarded; they reckon that money and property interests are also cheap and lightly regarded. So I say to you again from a financial consideration, and of course from a moral consideration the one supreme problem in America today is that of law enforcement."—The Evangelical.

AMERICAN TRACT SOCIETY.

The American Tract Society, in the July issue of the American Messenger, reports that it has published the Gospel messages in 175 languages, dialects and characters. It has been the pioneer for work among the foreign-speaking people in our country, and its missionary colporters are distributing Christian literature in thirty-three languages among the immigrants and making home-to-home visitation among the spiritually destitute, both in the cities and rural districts, leaving Christian literature, also the Bible and portions of the Scriptures.

Its publication of leaflets, volumes and periodicals from the Home Office totals 781,854,461 copies. It has made foreign cash appropriations to the amount of \$784,795.39, and grants of electro-types to the value of \$61,139.00, by means of which many millions of copies of books and tracts have been published at mission stations abroad.

The gratuitous distribution of the past year is to the value of \$18,399.77. The grand total of its gratuitous distribution has been to the value of \$2,566,572.28, which is the equivalent of over four billions of tract pages.

The total number of family visits made by the Society's colporters during the last year is 254,910; the total number of volumes distributed by sale or grant is 77,582, making the total number of volumes circulated by colporters in seventy years 17,080,163, and the total number of family visits in the same period 17,616,521.

A COMMISSION ON PEACE AND ARBITRATION.

The Federal Council of the Churches of Christ in America has added another important department to its manifold activities by the appointment of a Commission on Peace and Arbitration. The headquarters of this Commission are established in connection with the National Office of the Federal Council in New York City, and Rev. Frederick Lynch has been elected as its secretary. Mr. Lynch has been very active in the work of the Peace Movement and recently published a successful book on "The Peace Problem."

It is believed that the Federal Council, with its constituency of thirty-two denominations representing one hundred and fifty thousand churches and pastors, and having a membership of about seventeen millions of people, will serve as an exceedingly useful agency for the development of the Peace Movement.

The new secretary has already presented comprehensive plans to the Commission, one of the most striking of which is the proposition to enroll all the churches of Great Britain and America in a three-fold alliance for the promotion of the world-wide movement for peace and arbitration.—The American Messenger.

ARGUMENT FOR POLYGAMY.

"To tell a man not to do a thing is a sure way of making him want to do it," is a favorite argument of the enemies of prohibition, who say that prohibition causes the breaking of the law. An interesting sidelight on this claim comes from the Review of Religions, a Mahometan Review, published in India. The article in question advances the same argument for polygamy as is given above for the continuance of the saloon. The question of morals is left out of the matter altogether. This is the article:

"The prohibition of polygamy leads to many deeds of injustice and cruelty, and if Christendom allows polygamy as a lesser evil, experience will show it to be a veritable blessing. If Christians withdraw the interdiction under which they have placed it, they will find it a panacea for many of the evils that are now corrupting Christian society. They have sought to remedy many evils by the permission of divorce, and though this has mended matters to some extent, it will prove an unqualified boon if accompanied by permission for polygamy."

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SEGREGATION IN CHICAGO SCHOOLS.

A segregation policy has been decided upon by the Public School Board of the city of Chicago for the coming year. This fall on coming to school every child will undergo an examination by a physician. If the examination develops evidence of tuberculosis or any communicable congenital diseases, or is crippled, epileptic or subnormal, the child will be segregated. The same plan will be followed with children having serious health defects. A system of registration covering all this data will be kept on file. The Chicago Medical Society has O. K.'d the plan which, it is thought, will benefit the sick as well as protect the well.

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PROHIBITION DOES PROHIBIT.

As an interesting commentary on the statement often made that "There is more liquor drunk in dry than in wet territory," we present this table, compiled from the Year Book of the United States Breweries Association for 1911 by a writer in the Northwestern Christian Advocate. The states are separated into groups as follows:

Nine Prohibition States.

Fifteen Local Option States (where a considerable part is dry by counties).

Twenty-Seven Saloon States (where all or most of the state has saloons).

Prohibition States.

Gallons
Per Capita.

Alabama09
Georgia	1.55
Kansas00
Maine	5.45
Mississippi09
North Carolina01
North Dakota	1.35
Oklahoma00
Tennessee	3.62

Average, 1.35 gallons per capita.

Local Option States.

Arkansas27
Florida	1.08
Iowa	6.73
New Hampshire	5.45
South Carolina06
Texas	4.86
Virginia	3.01
Arizona	1.57
New Mexico	1.57
South Dakota	1.35
Louisiana	10.14
Vermont	5.45
West Virginia	7.89
Idaho	13.73
Hawaii	2.39

Average, 4.37 gallons per capita.

Saloon States.

Alaska	22.10
California	16.65
Colorado	14.92
Connecticut	24.62
Delaware	26.56
District of Columbia	26.56
Illinois	39.13
Indiana	23.89
Kentucky	21.37
Maryland	26.56
Massachusetts	19.99
Michigan	17.68
Minnesota	23.58
Missouri	36.92
Montana	13.73
Nebraska	12.33
Nevada	17.65
New Jersey	39.87
New York	45.31
Ohio	29.45
Oregon	10.77
Pennsylvania	31.91
Rhode Island	24.62
Utah	13.73
Washington	22.10
Wisconsin	64.51
Wyoming	14.92

Average, 25.23 gallons per capita.

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THE CONTINENTAL SABBATH.

A correspondent to a London paper writes as follows of his experience in a Sunday in Paris:

"To a Britisher who places a high value upon the Sabbath there could scarcely be a more depressing experience than for him to spend a Sunday in Paris. In returning to England from one of the Sunday School Union Swiss tours, personally conducted by Mr. Newton Jones, I took the opportunity of making a halt at the French capital in order to compare the English with the Continental Sabbath; and I have come away with an increased determination to use whatever influence I possess in the movement for holding fast to the English Sunday."

* * *

MISSION WORK IN CATHOLIC COUNTRIES.

Despite the action taken by the Ecumenical Missionary Conference at Edinburgh opposing mission advance in Catholic countries by Protestant churches, the Methodist Episcopal Church in the recent conference at Minneapolis decided to go ahead with this work in what are known as Roman and Greek Catholic countries.

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WHITE SLAVE LEGISLATION IN ENGLAND.

The Sunday School Chronicle, London (Eng.), has this comment on current white slave legislation:

"We note with pleasure the decision of the Government to make Mr. Lee's White Slave Traffic Bill a 'starred' measure, that is to say a Government measure, thus giving it the chance of becoming law. All parties are agreed that the infamous traffic should be suppressed, if that be possible, or at any rate made more dangerous for those carrying it on. Few realize its extent and true character. Hundreds of English girls are trapped and sold into American or Continental brothels every year, and ruined in body and soul. A correspondent of The Times, on the authority of the head of the New York police, says that at least 15,000 fresh girls were brought into that city from Europe in 1909 for immoral purposes, some of them only 14 years of age. The syndicate engaged in the awful trade made a profit of £40,000 in a single year. In the burial lots of one of these organizations were found 451 nameless graves of girls. In South America, Argentina and elsewhere the situation is even worse. The bill will make the procuring and selling of these girls a felony instead of a misdemeanor, and thus increase the perils of the business. No wonder that the womanhood of England is pressing for more stringent legislation. It is the duty of every patriot to lend his support and strengthen the defence of ignorance and innocence against these procurers of hell."

* * *

As an outgrowth of the Men and Religion Forward Movement in Philadelphia, a social service secretary of the inter-church Federation has been employed, and the city has secured the services of William B. Patterson of New York, former general secretary of the Methodist

Brotherhood and editor of *Methodist Men*, a magazine of which he was one of the founders.

Mr. Patterson has been a member of the American Institute of Social Service for several years and of the committee of that society which is publishing under the editorship of Josiah Strong lessons in 'the gospel of the kingdom.'

He was one of the original group which organized three years ago the Laity League for Social Service in New York, now operating through the federation of churches, and was the vice-chairman of the social service committee of the Men and Religion Forward Movement. Mr. Patterson has been in general church work, principally among men's organizations, for the past eight years, and was formerly a newspaper man for eleven years going from the editorial desk of the *New York Evening Mail* to develop a general men's organization in the Methodist Episcopal Church. He is the author of numerous monographs on social service themes and of a book on *Modern Church Brotherhood*.—The Survey.

* * *

Jean Gordon, formerly factory inspector and now honorary factory inspector of the city of New Orleans, has entered upon the duties of secretary for the Southern states of the National Consumers' League. Some years ago Miss Gordon, aided by the Era Club of New Orleans and a number of influential men, succeeded in having the constitution of Louisiana amended so that a woman could hold the office of factory inspector in the Parish of New Orleans, which is identical with the city of New Orleans. The legislature then passed a bill regulating the work of women and children and creating the office of inspector of factories for that parish. Miss Gordon was immediately appointed to the new office, which she occupied until a year ago, when she resigned and became honorary inspector without salary.—The Survey.

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A PURE LANGUAGE LEAGUE.

The Catholics have an anti-profanity society, entitled "The Holy Name Society," which has an enormous membership, and is made conspicuous by its many public parades. An organization with a similar purpose under Protestant auspices is the Pure Language League, founded by three laymen, two Presbyterians and one Methodist, in Erie, Penn., and largely promoted by the revival there under the preaching of "Billy" Sunday.

The members of the Pure Language League are expected to carry cards bearing protests against profanity, and these cards they are to hand out to those who swear in their presence. The cards contain a pledge against profane and vulgar language which may be signed by the one who receives the card and sent to the headquarters of the Pure Language League. This league has no known organization, and the work is done entirely anonymously. Those who wish to become members or to aid in the work will address simply, Pure Language League, Box 291, Erie, Penn.

* * *

MOHAMMEDANISM DECADENT.

Dr. Julius Richter, author of "The Missions in the Near East," writes with authority. He says that of the 225,000,000 of Mohammedans, but 35,000,000 are at present under Moslem rule, while 160,000,000 are under Christian rule. The Sultan, the "Commander of the Faithful," the true head of the church, rules over 18,000,000, while the Christian King of England rules 80,000,000, the French republic and the King of Holland each 29,000,000, and the Czar of Russia, 14,000,000.

He says there are five causes contributing to this result: (1) Mohammedan governments are incapable of developing the internal economic resources of the countries ruled; (2) they have political incapacity, unable to settle internal or international disputes; (3) is the contradiction between the teaching of the Koran and the facts of permissible deeds; (4) the splitting up of Mohammedanism into sects; (5) added to all this is the moral deterioration that is eating at the vitals of Mohammedan nations.

2,000,000 CHILDREN AT WORK IN THE UNITED STATES.

There are more than 6,000,000 illiterates in the United States, and one in seven of all children between 10 and 14 are not in school, according to the "Child Labor Bulletin," a new quarterly review issued by the National Child Labor Committee. Twenty-nine States do not care whether children can even read and write when they permit them to go to work, and there are a million children today under the age of sixteen years who are employed in the various industries of the country, in addition to another million in agriculture, only a part of whom are assisting their parents on the farm." The United States has progressed towards the prevention of child labor, since the first child labor law was passed in Massachusetts in 1876. Thirty-nine States have passed child labor laws since the organization of the National Child Labor Committee in 1904. The fourteenth birthday is now the lowest limit for work for children in the Northern States, with the single exception of New Hampshire, and in four Southern States: Kentucky, Tennessee, Louisiana and Virginia. What is involved in the absence of adequate restriction is vividly expressed by L. P. Claxton, United States Commissioner of Education. "In the Carolinas I have seen children under ten years of age working their lives away in the mills. I saw little boys eight years old drinking black coffee at midnight to keep awake until the end of their shift at four or five o'clock in the morning. Then they went out of the hot, steaming, noisy mill into the cold air of the morning to their homes probably for little fitful sleep and a drowsy, joyless day, only to come back at night and grind again through the long, dark hours." Occupations dangerous to health or morals are singled out by some few States and forbidden to minors under sixteen or eighteen or twenty-one, as for example the night-messenger service is now regulated by special laws in New York and nine other States.

GENERAL BOOTH BLIND.

General William Booth, the great head of the Salvation Army, has undergone an operation for the removal of cataract. The operation, at first thought to be successful, did not accomplish the desired result and the aged veteran of many campaigns of salvation is now blind. This comment is from Christian Work:

"Hope for saving the eyesight of Gen. William Booth, commander of the Salvation Army, has been abandoned and he is rapidly growing blind. A message from Gen. Booth declares nevertheless, that in spite of his great age—he is now over eighty—and despite the approach of blindness, he will continue actively at the head of the Army. A characteristic sentence sums up his word to his fellow Salvationists: 'In a few weeks' time I hope to be found once more on the battlefield.'

"Forty years ago Gen. Booth was unheard of. Thirty years ago he was regarded as a mountebank, a vulgarizer of religion, even as a nuisance. Today there is no man more honored or respected throughout the whole world. The Dowager Queen Alexandra of England, has personally assured him of the value she sets upon his work; the city of London has presented him with its 'freedom,' and wherever he has traveled he has been received by monarchs and statesmen who are proud to shake his tremulous old hand. Field Marshal Viscount Wolseley has called Gen. Booth 'the greatest organizer in the world.' Robert Buchanan, the poet, has called him 'the awakener of the sleeping conscience of the world,' and Cardinal Manning has declared him to have 'an abiding sense of the presence of God.'

* * *

UNION BIBLE SCHOOL IN NANKING.

A United Bible School at Nanking has absorbed three theological seminaries of four denominations, namely the Northern Methodist, the Northern Presbyterians, the Southern Presbyterians and the Christians (Disciples). A Presbyterian paper says: "Some leading minds find the acuteness to see that in fields where union was possible at no other point it was feasible to unite all the missions in Bible study." Many letters on this subject appear.

Here is one from Rev. A. E. Cory, secretary of the Centenary Conference Committee for the

promotion of Bible study in China: "When we invited Dr. White to come, we had no thought of starting a China-wide movement. We were prepared, however, without realizing the extent of it, for the impetus to stand together, which the study of the Bible under the leadership of Dr. White gave us. We turned to the Bible Teachers' Training School in New York as furnishing us the model for schools in China. There in Nanking is the first of at least ten schools of this type which are asked for. It combines four denominations already. This movement is not only China-wide. It includes the whole Far East."—The World's Crisis.

MEN, WOMEN AND RELIGION.

The Men and Religion Forward Movement is sweeping over America like a wave. In every one of our great cities, and in a score of our smaller ones, campaigns have been made so earnestly and so successfully as to impress the most careless man or boy. Metropolitan newspapers have carried inspiring religious invitations in their very advertising columns. Boys' clubs and large organizations of business men have alike been workers in the movement or deeply reached by its message. Men all over the country seem suddenly to have wakened up to their religious responsibilities and opportunities.

But how about a Woman and Religion Forward Movement? Whether included in the campaign or not, can any woman with patriotic or religious ideals stay out of its advance? The American woman has always, from the beginning of the nation, inspired and led forward religious work. When it seemed as if man had almost forgotten the church, she has been its mainstay.

Now her place is in the advance, too. Her duty toward her husband, her son, her brother, and her home, as well as toward her own soul, is not alone in following, but in leading such a national movement toward purity of life, justice to the weak, and consecration of heart and purpose to God.—Harper's Bazar.

DISORDER IN BELGIUM.

For a long period the Clerical party has had the rule in Belgium. This year for the first time the other parties joined their forces in opposition. They sought an abolition of the plural system of voting, by which the head of a family with certain property qualifications gains an additional vote, and a graduate of a university also is entitled to an extra vote. Another leading issue was that of education. The Clerical party wish church schools as well as public schools to be paid for from public funds; the opposition want the church schools to be supported by the church.

In the election on June 2, to the great disappointment of the opposition, the Clerical party increased its majority. This led to charges of fraud, to rioting and general disorder. The population has two elements, the Flemings or Teutonic section, and the Walloons, who are French-speaking. Between these there is friction, and some of the Walloons favor annexation to France. This situation lends special danger to any serious disturbance.—Christian Endeavor World.

Mrs. Margaret Sangster has passed from the ranks of living writers. She died early in June. Her pen ever wrought for the bettering of mankind. In the twenty books she published she has been an incalculable power for good.

Miss Tswin Arai, a Japanese girl, has recently received the degree of Ph. D. at Columbia University. She is the first of her countrywomen to receive this degree.

BAPTISTS IN CATHOLIC TERRITORY.

Elsewhere in this department mention is made of the action taken by the Methodists regarding missionary activities in so-called Catholic countries. The Baptists of the Southern Baptist Convention have adopted these resolutions regarding their own stand in the matter.

"Whereas, The Edinburgh Missionary Conference excluded all mention of Protestant and

Baptist missions in papal countries; and whereas, the Lord has blessed and is so richly blessing our work in papal countries; therefore, be it

"Resolved, That Southern Baptists in convention assembled, disown any and all part in the agreement to exclude such mention, and reaffirm our time-honored contention that papal fields present an opportunity and an obligation for Baptists."

SUNDAY NEWSPAPER INDICTED.

Dr. D. J. Burrell, of New York, preaching on the Sunday newspaper, presents his case against it as follows:

"(1) The Sunday newspaper is unnecessary. (2) It antagonizes the fundamental principle which underlies the religious sanction of the Sabbath. (3) It is an enemy of physical rest on this day. (4) It invades the sanctity of the Christian home. (5) It invades the sanctum sanctorum where conscience holds its sway."

FOOD FOR THOUGHT.

Think for a moment on these expressive figures: "Of 450 candidates for the ministry in the Southern Presbyterian Church, 192 came from country churches, 171 from towns, and eighty-seven from city churches. Of these candidates, 321, or nearly 75 per cent, came into the church before they were sixteen years of age, and 115 between fifteen and twenty."

THE "PRINCESS OF PEACE" IN AMERICA.

"The Princess of Peace," as Baroness Bertha von Suttner has been called, has come to America to address the National Convention of Women's Clubs of America, in San Francisco. The Baroness, who was the first woman to win the \$40,000 Nobel peace prize, had this to say of America just before she left London to come here:

"Everything there can start right, while with us Europeans we are eternally busy shaking off horrors of the past. You are full of fresh strength and courage and daring, while we grow old struggling for truth, and never seeming to attain it in an applied sense; that is, for the good of the people and the masses. The strides you have made for peace alone since I was over there eight years ago are unmeasurable. You are organizing the whole country for peace and federating all the branch societies. Even the national War Department is busy working for the peace movement and your executive head is the chief apostle of the cause. In America you are busy with welfare missions for child and race saving; the religious and Forward Movement is reinstilling the old order and the ideal of the forefathers, a renaissance of the spirit as it were. I am going over to America to catch a new breath to take a hold higher up, and see if I cannot enlist your rank and file to help us over here, where the plague spot of war never gets a chance to die out."

Three thousand people gathered in Westminster Chapel, London, for the memorial service to Mr. W. T. Stead. Dr. Campbell Morgan conducted the service, which was a grand tribute to the memory of a faithful Christian man. A distinguished company was present. Messages of sympathy from all quarters of the world were read.

The motto of the Salvation Army, "The World for God," seems coming closer to realization. The Army has now entered Korea and camps in Seoul. The Korean campaign is under the leadership of Col. and Mrs. Hoggard. They have had a real welcome from Koreans, Japanese and the foreign residents.

CHICAGO MINISTERS APPROVE.

Dean Sumner's movement to refuse the marriage rites to all who cannot bring a physician's certificate as to their physical fitness for marriage has been seconded by two hundred or more ministers of the federated churches of the city of Chicago. This action has the cordial support of physicians over the country who see most clearly the criminality of permitting those to marry who will pass on to coming generations blindness and other results of vice.

NORWEGIAN CHURCH UNION POSSIBLE.

In their convention at Fargo, N. D., recently the United Norwegian Lutheran Church of America adopted a report looking toward church union with the Norwegian Lutheran Synod. The action of the convention was greeted with applause by the delegates. Out of over a thousand votes only one negative was cast, contrary, it was said, to instructions from his church, by a lay delegate from Chicago. If consummated, the union will effect the largest Norwegian church body in the world. Two representatives from the State Church of Norway were present, the first visitors ever representing the government officially in an American religious gathering.

DRINK AND RAILROAD MEN.

The lines are being drawn closer by the railway companies on the question of the use of liquor by their employees. No one considers the railway official as in league with the anti-saloon or reform element, but they are certainly awake to the danger in the employe who drinks even moderately. They are evidently converted to the truth that a man who takes one drink is just one tenth as drunk as the man who has taken ten. "The Lake Erie & Western division of the New York Central Lines," says G. H. Heald, M. D., in *Life & Health*, "has begun a campaign against the use of liquor by employees at all times, whether on or off duty. Nearly all railroads forbid the use of liquor while on duty. The tendency, as business managers learn the close relation between drink and accidents, will be more and more to eliminate all drinkers, no matter how moderate, from positions of responsibility."

The man who takes an occasional glass is a potential drunkard, but as a sot, he would probably damage only himself and his family; as a moderate drinker he is probably on the road to that nerve instability that makes for train wrecks and other "unavoidable" disasters. Railway managers are opening their eyes to this fact.

ENDLESS-CHAIN PRAYER.

For several years we have been "pestered" with endless-chain prayer letters which promised all sorts of good things for those who helped to keep the thing going and curses on those who failed. Now the Post-office Department has instructed postmasters to treat these postal cards just as they would lottery mail.

DR. WILLIAM A. SUNDAY.

Is he to continue "Billy Sunday," or have we lost our "stunt-y" evangelist in "William A. Sunday, D. D.?" Westminster College near Pittsburgh has conferred the degree on him. May we express the hope that the title will not pull him up into a most ineffective dignity.

STEEL PENSIONS.

A report has been made of the first year of operation of the United States Steel and Carnegie Pension Fund. It will be remembered that when Mr. Carnegie sold out to the steel Corporation his first act was to set aside a fund of \$4,000,000 for the purpose of providing pensions for the employees of the Carnegie Steel Company. In 1910, the United States Steel Corporation added \$8,000,000 to this fund and from the \$12,000,000 fund thus established pensions are granted to superannuated workmen in all of the plants of the United States Steel Corporation.

According to the report, the fund was definitely established January 1, 1911, with 1,152 beneficiaries. There were added during the year 565 new names, but 111 cases were discontinued, leaving 1,606 names upon the pension list on December 31, 1911. Of those added during 1911, the average age was 66.66 years; the average service was 40.3 years, and the average monthly pension \$20.75.

It may be interesting to note that the amounts received as pensions by employees of some of the different subsidiary companies in round numbers are as follows:

Retired employes of the American Bridge Company received \$10,000; American Sheet and Tin Plate Company, \$11,300; American Steel and Wire Company, \$86,500; Carnegie Steel Company, 81,500; H. C. Frick Coke Company, \$37,600; Illinois Steel Company, \$11,200; National Tube Company, \$22,700; Tennessee Coal and Iron Company, \$700. The total amount distributed was \$281,457.37.—The Survey.

It is stated as one of the stories of the Titan disaster which has not yet had wide telling, that when the survivors met in the Carpathia's cabin to adopt resolutions of gratitude to those who had rescued them from death, the committee reported a paper without any religious note whatever. A quiet little woman, Mrs. Ryerson, protested that if thanks were to be rendered to any rescuer, God must not be left out. There was no vote on the amendment, but heads bowed in reverent silence throughout the room gave an unmistakable consent, and the chairman, amid profound hush, wrote at the top of the committee's report a new introduction: "Whereas, in the mercy of God it has pleased him to spare our lives, we do humbly render thanks to our Father in heaven and to all who have assisted in our rescue."—The Continent.

Confidential word from the capitol at Washington is to the effect that the senate judiciary committee, which has Senator Kenyon's bill to prevent importation of liquor into prohibition territory, favors the principle of the bill, but doesn't agree with the form in which it is drawn. If this is true, then it is simply up to the committee to draw a bill that it does like. Nobody is committed to any particular form for the legislation—all that is asked is something effective for the plain purpose in view. The committee therefore cannot creep out of responsibility in the matter by quarreling with particular details of the bill agreed upon by the conference of temperance forces last winter. The senators are at full liberty to do better if they can. It is, by the way, a good time just now to assail the senate and house once more with demands for the passage of this legislation. It is quite certain that nothing will be done at this crisis for the protection of prohibition territory unless the matter is stoutly pushed by temperance people. But if it is pushed, Congress can't long resist the demand, since the justice of the principle insisted upon is so unmistakable and undeniable.—The Continent.

"WE TOLD YOU SO."

The late William T. Stead, as is well known, had a keen interest in things occult and was a spiritualist. In life he often said that after death he would attempt to communicate with friends left behind. As was to be expected, the powers of darkness have taken advantage of this splendid opening and a communication purporting to come from the eminent victim of the Titanic disaster has been given to the public in Chicago by a woman who is "pastor" of a spiritualistic congregation. The tenor of the whole communication betrayed another origin than the spirit of the man given as its author. We may look now for other messages (?).

PERSONAL.

Miss Eva Booth, commander of the Salvation Army in America, is now in New York, arranging for a farewell tour in America for her father. The tour is to be made next spring.

MAGAZINE ARTICLES OF VALUE TO MINISTERS.

Cosmopolitan. July. 15 cents.

My Story of the Maine, Admiral Charles D. Sigsbee. Earth's First Artisans, Prof. Alfred Hertig.

The Century. July. 35 cents.

The Caveman as Artist, George Grant MacCurdy. Safety at Sea, Charles D. Sigsbee. Rear-Admiral U. S. N. Children of the Danish Heath, Jacob A. Riis. The Olympic Idea, Wm. Milligan Sloane.

Scribner's. July. 25 cents.

The Garden Cities of England, Frederic G. Howe. Model Towns in America, by Grosvenor Atterbury. Arctic Mountaineering by a Woman, Dora Keen.

Pearson's. July. 15 cents.

Our Panama Canal Opportunity, O. C. Barber. Schoolin' for Girls, Clara E. Laughlin. Our Teeth and our Dentists, Isaac Russell.

Harper's Magazine. July. 35 cents.

Your United States (Fourth Paper), Arnold Bennett. The Dilemma of the Public School, Robert W. Bruere. The Secret of the Big Trees, Ellsworth Huntington.

DRY TIMES ON THE LAKE STEAMERS.

Elsewhere we mention the action of the railway companies in prohibiting drinking on the part of employees. A correspondent to an exchange reports this:

"The White Star Line of excursion steamers, the Ashley & Duston Steamship Company, and the Merchants-Montreal passenger line, plying between Detroit and Montreal, have all abolished the sale of liquor from their boats and have closed their barrooms. No more noteworthy action in response to public opinion on the liquor-selling question has ever been taken than is indicated through this decision of three important steamship lines to abruptly and completely drop all relations with the liquor business. The very suggestion of such an action two or three years ago would have been regarded as an expression of a fanatical absurdity. If the brewers and distillers do not see in this voluntary closing of their bars by the steamship companies a recognition of public demand and a response to public opinion which will inevitably mark their business doom, it is because they are hopelessly blind."

BIRD PROTECTION.

All bird lovers will rejoice that a bill has been reported favorably to Congress by the committee having it in charge, providing for federal protection of migratory birds. This bill, if it passes, and its friends are very hopeful, will do much to end the destruction of thousands of game and song-birds that are yearly the victims of pot-hunters and brutal men and boys in states where they are not now protected. When our robins and other feathered friends of the air go South in the autumn we shall be able to see them take their long flight with the comfort of knowing that, until their return, the strong hand of the national government is reached out in their defense.—Our Dumb Animals.

Ohio, true to its traditional ability to furnish the highest type of men for the presidency of the United States, seems amply able to furnish strong men for the General Secretarial positions of the State Sunday School work. Dr. Jos. Clark is in a large measure responsible for picking out and developing leaders, as is evidenced by his choice originally of Mr. W. G. Landes, now General Secretary of Pennsylvania, and Mr. Wallace I. Woodin, now General Secretary of Connecticut, and lastly, comes Mr. Chas. W. Shinn, who has been elected General Secretary of the Ohio Association to succeed Dr. Clark.

Mr. Shinn is a trained man in organized Sunday School work. For seven years he served Cleveland and Cuyahoga county as its General Secretary and has brought to Cleveland the reputation of being the best organized Sunday School movement in any large city in the country—Exchange.

BIRDS AND INSECTS.

The birds destroy enormous quantities of insects. A conservative estimate of the number consumed by each individual insectivorous bird is one hundred a day.

The figures for Massachusetts alone illustrate what birds can do: A careful estimate gives five insect-eating birds to the acre, making a total of at least 25,600,000 for the state. These birds consume daily, between the first of May and the end of September, 2,560,000,000 insects, or 21,000 bushels of them. The total for the season is about 360,000,000,000 insects, or 3,000,000 bushels. If this bird population could be increased one bird to the acre, it would mean the destruction of 600,000 more bushels of insects during the five months. Can we therefore afford to sacrifice the life of even one of these industrious servants?—Our Dumb Animals.

"Cutting it Out" is the title of a book just published by Forbes & Co., of Chicago, written by Samuel G. Blythe. Blythe found himself in middle life acting habitually as a pall-bearer for his fellow drinkers who had died of Bright's disease and Cirrhosis of the Liver. So he "cut it out" and wrote this book telling why. The book is so appealing to the moderate tippler that some large corporations, notably R. G. Dunn & Co., and the Baltimore & Ohio Railway have ordered large numbers of copies for distribution among their employees. The price of the bound volume is 35 cents.

THE SOUTHERN PRESBYTERIANS.

The Southern Presbyterian Church has 1,734 ministers and 3,302 churches. During the past year 14,103 were received on confession and 12,977 by certificate, making the present number of communicants 292,845. There were 6,021 adult baptisms and 4,970 infant baptisms during the year, and 225,495 teachers and scholars are enrolled in the Sabbath School. For all purposes, \$4,293,044 were raised last year, of which \$1,320,059 were for pastors' salaries, and \$1,493,234 for other local congregational expenses. For home missions, the sum of \$116,747 was raised; for foreign missions, \$501,412; for ministerial relief, \$50,717; for education, which includes ministerial education, schools and colleges and orphans' homes, \$288,299; for publication, \$25,499; for the Bible cause, \$8,483; for local and colored evangelism, \$268,069, and for miscellaneous, \$233,673.

The prospects are now that union with the United Presbyterian Church will be favorably considered by both churches, and that it may be accomplished in the near future. If so, the two bodies will make a national church as the United Presbyterians, with about 135,000 members, are well distributed throughout the North. In a similar way the union of the Cumberland Presbyterian Church with our own made a body inhabiting all the states of the Union, with a present membership of about 1,370,000. The United-Southern Presbyterian Church will have about 425,000.—Herald and Presbyter.

The total issues at home and abroad of Bibles by the American Bible Society during 1912 amount to 3,691,201 volumes. These issues consist of 430,098 Bibles, 670,728 Testaments and 2,590,375 portions, an advance in each item over the issues of any year in the Society's history. This reveals the fact that the awakened interest in the Bible Society on the part of the Christian people of America expresses itself at once in a notable increase in the ministry of this society to the needs of this country and the world. Of the total issues, 1,837,356 volumes were issued from the Bible House in New York, and 1,853,845 volumes by the society's agents abroad, being printed on mission and other presses in Turkey, Syria, Siam, China and Japan. The total issues of the Society in the ninety-six years amount to 94,219,105 volumes.

His Majesty, the King of Sweden, at the request of Prime Minister Staaf has appointed a commission to prepare and report measures for the perfection of her local option laws and the reform of the Gothenburg system of liquor selling, with the view of ultimate prohibition of the traffic throughout the kingdom. The chairman of the commission is Herr Svante Herman Kvarnzelius, Member of the Second Chamber of the Rigsdag. The unsatisfactory results of the half century of Gothenburg system of liquor selling has driven the government to take these preliminary steps looking to complete prohibition.

CONCERNING CHURCH PRINTING.

My Dear Sir:—Enclosed find 50c for the cut for church paper on page 490 of May Expositor. We get our paper from the Interdenominational Press, Minneapolis, Minn., and I'm satisfied that at least one-half of my people read it from cover to cover. Mr. Osten-Sachsen's stock pages deserve commendation, for the reading matter touches the heart of practical Christianity. He has been very fair in all his business dealings with me and I hope other churches may be helped as mine has been by using these parish papers. I am not solicited to say this, but I thought you would be glad to know, for he advertised in the Expositor. Hoping to receive cut by return mail, I am,

Faithfully yours,

A. T. MOSHIER,
Burlington, Ind.

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Luke 12:38	777-637	2 Cor. 6:3-4	778-638

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HE WAS INCONSIDERATE.

Preachers do not always come off first best in their colloquies with individuals in the congregation. It is told of one famous Scottish evangelist that on one occasion a woman rose in the gallery to carry out a crying baby. The preacher, putting on his kindest smile and speaking in the kindest tones, said: "Me good woman, pray don't trouble carrying out the bairn. I don't mind a baby crying. It does not disturb me in the slightest." "No," said the young mother, with a look of resentment, "maybe not, but you are disturbing the baby."

“Self-Murder”

REV. EDWARD L. KELLER, PH. D., JOHNSTOWN, PA., GRACE LUTHERAN CHURCH.

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Text: “The wages of sin is death.” Rom. 6:23.

Mr. Shakespeare, William Shakespeare, “Billy” Shakespeare, or whatever you want to call him, the author of those great plays—puts me in mind of a grandmother’s hundred years’ old china. One day I took dinner at a home where that kind of china was used. A special occasion, because the preacher was there, I suppose. But before the meal was served, the good old lady told me that those dishes had been handed down for generations in the family. How much they thought of them! And how much it would grieve her if a single piece should be broken! No doubt, a gentle hint for me to be careful. They were not up to date. So—neither is our friend Mr. Shakespeare. His works have been entirely revised, and the sense expressed in modern terms. Did you ever try to read one of the originals? It would take an expert bank robber to get any sense, or anything else out of it. And Shakespeare wrote those plays only about four hundred years ago! Then consider how wonderful it is that Jesus Christ, twenty centuries ago, speaking through St. Paul, uttered truths which hold as well for this age as they did while he was on this earth!

“The wages of sin is death.” The author undoubtedly meant these words to refer to spiritual death. But the range of thought embraced here, would be impossible in one discourse. But let us see if the wages of sin is not death—even in the things of this world.

The first place that sin affects, outside of the wrong-doer himself, is the home. It is evil that severs the ties which bind the family together. How sacred the home! It is the one place in all the world where we should be able to trust and honor one another. But, how can the wife, or husband, respect the other if they are not loyal? The pages of our newspapers too plainly tell the story. They tell us daily of divorce proceedings, of cruelties, of non-supports, and the like. Of the man coming home intoxicated and mistreating the members of his household. Of the man who spends his earnings at the gambling table. Is it any wonder that our homes are broken up? First there was respect and love. But sin and its attendant results have changed that—so distrust and hate take their places. The home life is dead—the wages of sin.

In his “Mosses from an Old Manse,” Hawthorne tells a weird story of a chemist who was studying the nature of poisons. He had a charming garden filled with plants and flowers, all of which were poisonous. His beautiful daughter spent much of her time in that garden, until at last her very being became so permeated with the poison that spiders and flies dropped dead at her approach, reptiles and venomous insects were scorched by her breath. One day a suitor called to see this fair damsel, and walked with her among the plants. To his astonishment and horror he found that he had been impregnated with the

poison, and that this poisonous fragrance surrounded him everywhere like the atmosphere. Do you wish to be saturated with a worse poison? If you have no respect for yourself, are you so base and low as to debauch and ruin the character of those whom you once professed to love? If not—keep away from sin. For, mark you well, if you do not, there will be no happy home life for you.

In the next place evil will kill you socially. I care not whether you go in society, high or low, your friends will have nothing to do with you if you persist in doing wrong. They do not want to associate with such a person. For they realize that their characters will be ruined thereby. Your employer will turn you off. He can no longer depend upon you. Wickedness will ruin you physically so you cannot do the work of a man. Another, just as competent as yourself, is looking for your place. What is the result? They will employ the man who can be trusted, who can do the best work. You will be turned adrift. A man who does wrong soon acquires a bad name. And if you employ others, workmen for your establishment will soon be mighty scarce. No one wants to work for such a man. For his word cannot be relied upon—nor be trusted at all.

You now find yourself alone in the world. No family ties, nor those of friendship. Will you run the risk of such a fate? If I should give you a golden cup of pleasant wine—but tell you that it contained a deadly poison, and that if you drank it you would surely die, would you be fool enough to do so? Sin is in the cup. It contains the poison. Will you taste of it? Let me beg you, DO NOT! The first taste may seem pleasant. But at the bottom of the cup is a serpent coiled. Its eyes—glaring and red. Its mouth—wide open. Its fangs—ready to discharge the poison. It is the same old serpent that came to Adam and Eve in the garden of Eden. The Lord had told them that the day they tasted of the fruit of that tree—“thou shalt surely die.” And I say unto you—the day you deliberately commit evil, and abide in it, “thou shalt surely die,” as far as all your earthly or heavenly relations are concerned.

I have read of a singular tree that forcibly describes the deadliness of sin. It is called the Judas tree. It puts forth its blossoms before the leaves, and these flowers are of a brilliant crimson hue. The flaming beauty of the blossoms attracts the insects and the bee. But as soon as they alight upon the blossom they imbibe an opiate, falling dead upon the ground. The earth beneath that tree is strewn with the victims of the fatal poison. That plant attracts only to destroy. So does sin. It will destroy you as surely as God said it would.

Let us view this matter in one more aspect. Did you ever see the man or woman who transgressed our laws, who did not suffer for it? The laws of the state are nothing more than

(Continued on page 672)



in the festal affairs of boys and girls, as for those of men and women, there is always occasion for the serving of

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"Self Murder"

(Continued from page 670)

a copy of those of God. Sometimes such persons are not caught for the first offense. But the old saying holds true—"murder will out." The abductors of the Sharon boy eluded the clutches of the law for a few days. But they are now safe in the penitentiary. It has well been said that "no one is able to conceal a coal of fire beneath his cloak. It will soon burn through the garment, or betray itself by smoke." So, no sin can linger in the heart without manifesting itself. I would rather be punished for a wrong, than have my conscience continually gnawing away, rebuking me for my sin. That would be worse than anything man could do unto me.

Our prisons are filled with thousands of proofs of my statement that a man will be found out for wrong doing. He will generally be caught and always be punished in some way. Let me carry this to the extreme—for that is where sin will take you. Are you willing to spend your life behind the bars, in a little, four by six cell in a musty, damp old prison? If not, keep away from sin. "Oh," you may say—"all sins are not so great as to bring me to the penitentiary." That is true. But, tell me, did you ever see the man who wilfully sinned, who did not grow in sin? No! You never did. His first act was only a little thing. The next was greater. And so on it went, until he became so bold and hardened that he would not stop at committing any act. The devil is a sharp, shrewd fellow. He starts you pleasantly on your way, but soon you are going so rapidly you cannot stop, even if you would. Look! Take a glass of water and let one drop of iodine fall into it. What is the result? All the water is saturated with the iodine. Thus does one sin so pollute our entire nature that it is weakened. The next time temptation comes, the yielding will be easier. At last sin will be the rule, and not the exception.

One morning, very early, I rapped at the gates of a certain state penitentiary. I was admitted, shown to a cell, and introduced to a man who would soon die. The man had been convicted of murder. I was told his history. It was something like this.

He was the son of a wealthy manufacturer. He went in the very best society. He had a happy home. (Today there are three fatherless children there.) During his youth he used to drink, and occasionally gamble. But when he got out into the world for himself, these habits grew on him. Soon he was the drunkard who wallows in the gutter. His father tried to get him to do better. His wife worked with him, did all she could. But when they saw that their efforts were without result, his father would have nothing more to do with him, and his wife left that home where she was once so happy. Down and down he went. His longing for the evil life possessed him entirely. He was without funds. He needed money to enjoy himself. Then came the many crimes. Small at first; only a few months in the workhouse, that was all. But I saw him in that cell, with the death-watch on his guard,

condemned to die for murdering a man—a man with whom he used to play when they were children.

Then up the corridor came four stalwart guards. They unlock and draw heavy bolts on the cell door and tell their prisoner that the time is come when he must go to the other room. They lead him forth. As he entered the death-room, the light of the early morning fell upon him. And there I could see, beneath the effects of sin, the face of a man who, at one time, was clean cut, intelligent, honorable. A man who, undoubtedly could have been a great success in life, had he kept beyond the clutches of sin.

Then I thought how happy had been his mother's heart the day he was born, and they laid him upon her breast! God had taken away her two other little ones. But then he had given her another to take their place. How proud that mother's heart—then! How different today! That once happy mother, with her head bent, now grey, was weeping for her wayward boy—who was soon to lie in a murderer's grave! What sorrow she must have suffered! The tears streamed down her face as she bade him good-bye, and wrapped those mother's arms about his neck—for the last time. As they carried her out I saw the guards wipe the tears from their cheeks. Every eye in the room was moist.

But now they lead him to the electric chair. He places his foot upon the foot-rest, and then clinching his fists, he says: "I have been a wicked man, I know. I should have died here, in this chair, long, long ago, for many crimes. But how can I ever meet my Saviour, and Frank whom I killed! My God! MY GOD! I hate to die."

"The wages of sin is death."

My friends, I have tried to show you some of the results of sin in this world. Can you, anymore, do that which is evil? Can you thus knowingly ruin yourself? Can you bring disgrace upon those who love you? Can you dare to make their dear old hearts ache because of your wrongs? Think, my friend, what it means, and what the result will be if you do not live right.

I know we have all done wrong at times. But there is a remedy for us if we do not persist in sin. Christ has promised to forgive us our sins, if we truly repent of them and will confess them unto him. Won't you, this very moment, ask God to blot out all your sins? He will, if you ask him. And then pray him to help you lead a better life, a life such as he would have you lead.

FOUR FACTS ABOUT TEACHING.

1. A teacher who wants to do his best in teaching a lesson, must do it in his own way.
2. If he would do it in his own way, he will have to study it out for himself.
3. If he does not study out a way for himself, it is because he thinks "most any old way will do."
4. A teacher who is willing to teach "most any old way," is a workman that needeth to be ashamed.—Progress.